A LARGE

SUMMARY

OF THE

DOCTRINES

Contained in the

Catechiſm.

PUBLISHED

By the Decree of the Council of TRENT.

Which is here thus Summarily Tranſlated into *Engliſh*.

Accommodated to the uſe of the Faithful, and therefore directed unto them.

If he hear not the Church, let him be to thee as a Heathen, or Publican, Mat. 18. 17.

Printed for *A. L.* in the Year, MDCLXXV.

XUM

XUM

AN

ORDER

For the translating of this

CATECHISM

INTO ALL

Vulgar Languages.

Out of the Council of *Trent* *Session* 24. touching Reformation *Chap.* 7.

TO the end, that the Faithful may come to receive the Sacraments with greater reverence and devotion, the Holy Council requires and commands all Bishops, that not only when themselves shall administer to the

peop'e the Sacraments, they explicate beforehand the vertue and use of them, according to the capacity of the receivers: But likewise that they cause and ordain the same to be devoutly kept and observed by every Curate in their own vulgar Language or Mother tongue, if it be expedient so to do. And this according to the form that the holy Council shall prescribe for every Sacrament in the Catechism; which Catechism the Bishop shall with all care see faithfully rendred into the vulgar Tongue, & expounded by all Pastours to the people.

A

DSICOURSE

By way of

PREAMBLE

OR

Introduction

Avid being by God made King of the *Israelites*, proposing with himself to stir men up to the love of God by Sacred Hymns, first demonstrates to them a direct way to Eternal Happiness; lest failing in the Foundation, the whole Spiritual Building might fall to the ground. He therefore begins with an Admo-

nition to them of flying the Company and Doctrin of the wicked; making it their chief delight to meditate upon the Law of God night and day, saying, *Psal.* 1. 12. *Blessed is he that follows not the Councel of the impious, and doth not sit in the Chair of Pestilence: But has his will fixed upon the Law of our Lord; meditating upon it night and day.* But notwithstanding this Admonition, yet man, blinded with his inordinate and terrene inclinations, chuseth rather to follow and hear that foolish Woman sitting in the Chair of Pestilence, then to tend to his Eternal Happiness by a continual study of Heavenly Wisdom. This, if ever, we discern in our Age, wherein the Church of Christ is so overwhelmed and rent in pieces with the malicious Tongues, and perverse Doctrines of Hereticks, and other horrid vices of the World, that it is to

be

be lamented (if it were possible) with Tears of Blood. But God, the Father of mercies, hath not, for all this, in his anger totally withdrawn from us his piety and goodness. *He hath not become deaf, who hath formed Mens Ears*, Psal. 93. and given them mouths to speak withal; being the *Pastour of* Israel, *and conducting* Joseph *as a Sheep*, Psal. 79. He has not been silent; so many Wolves invading his Flock. *Wisdom cries out, and Prudence utters her voice.* Solomon answers, *from the top of high and sublime places, standing upon the way in the midst of ways, speaking near the Gates of the City. He sent out his Maids to call to the Castle, and to the walls of the City*, Prov. 8. *David* says, *Psal.* 18. 14. *Their Sound went out into the whole World, and their Words to the end of the Earth.* Wherefore he hath not left his Church destitute of such as

might preach his Word; since *he fills every living Creature with Benediction, and opportunely affords them Food.* Satan, and his Instruments have used all their endeavours in these latter times to subvert by Lies *the firm Foundation and Pillar of Truth*; that so they might overwhelm with more then Egyptiacal Darkness the Light of Eternal Life. But he that always takes care of such as are his, loving to the end such as love him, hath, with an incredible goodness, provided that the horrid darkness of confused and innumerable Heresies, raised up from the Kingdom of darkness, hath caused greater Light in the Church. For behold by the Authority of the general Council of *Trent*, not only the more substantial Heads of Catholick Doctrine are decreed and defined against the Heresies of these times, but likewise a Catechism is composed

ſed by the Authority of the ſame Council, and a certain form and manner of inſtructing Chriſtians in the very rudiments of Faith; that by the uſe of this Catechiſm true Paſtours may know what they are to teach the People in oppoſition to ſuch an infinity of Hereſies: Which is ſo great, and ſo excellent a Benefit received from God, that the World hath not ſeen the like in former Ages. For what could be more acceptable to the Faithful in ſo ſtupendious a confuſion of the World and Religion, and in ſo great Tempeſts raiſed againſt Faith, then to have all points of Chriſtian Doctrine ſolidly delivered by the Authority of a general Council, for the ſuppreſſing all ſwelling waves of falſe Doctrins? How could the Holy Ghoſt at this time more have manifeſted his power and goodneſs, then amongſt ſo many deceitful appearances

pearances of Vertue and Religion, to deliver unto us such a lively Image of true Vertue, confirmed by those unto whom chiefly the Keys of the Kingdom of Heaven were given.

But now moreover, if we regard the clearness of Delivery, Elocution, Gravity of Sentences, or an admirable order and method for the dexterous Exposition of most subtil and hidden Mysteries, it will evidently appear, that nothing can excell this Work; all matters being here so learnedly handled. We are further to take notice, that this Catechism is set out by that Authority, which the whole Christian World has always held to be most Holy, and has ever venerated it, as it were Divine, it being immediately guided by the Holy Ghost, it is not published by the Ministers of Satan; who (as the Prophet *Ezechiel* says, *Ezech.* 13. 3. *Follow their own Spirit*,

rit, and ſee nothing; but by a general Council of that Church; which *Tertullian* admired, and writ thus of it. [*lib. de præſcript. adv. Hæreſ.*] *If you look upon* Italy, *you have there the Church of* Rome, *from whence we have received our Authority. That happy Church, which the Apoſtles founded with ſhedding their Blood*; *where* Peter *repreſented the Paſſion of our Lord*; *where* Paul *was Crowned, and* St. John *ended his days.* Now this is ſo true and certain, (*to wit*) that the Princes of the Apoſtles left in Teſtament unto this Church the whole Doctrin of Chriſt, and Sealed to the *Romans*, with their Blood the Inheritance of the Goſpel) that hitherto no part of the Chriſtian World, unleſs it were divided from Chriſt by ſome wicked Hereſie, or other crime, hath denied to acknowledge it for the Miſtreſs of Truth, and of Catholick Faith; and likewiſe the

the Bishop of *Rome* for the Primate of the whole World, *S*uccessor of St. *Peter*, true Vicar of Christ, and Father and Doctour of all Christians. So held both the Eastern and Western part of the World, with the consent of all true Christians. Moreover, the use and practice of all Churches, all Histories, and all general Councils teach us this; which Councils, unless they had been assembled by the Authority of the Pope had never been received by the Faithful. Nay, so great Credit and Authority has the Church of *Rome* always had, that Nations converted to Christianity, scarce known to us by their Names, have continually demanded from it alone, to be instructed in the True Worship of God, and in all the Doctrines of Christianity.

For it is but a few years since, that one, named *Abdisu*, being of great Age,

Age, and elected Patriarch of the *Assyrians*, by those people that inhabit near the River *Tigris*, not regarding his age and weakness, nor the dangers or length of the Journey, came to *Rome* to receive there his Confirmation; which he obtained from *Pius Quartus*, since he agreed in all Points of Faith with the *Roman* Church. Nor did he depart until he had, according to Custom, taken a solemn Oath of continuing in obedience to the Apostolick See, and the sacred Decrees of General Councils, promising also, that he would use all diligence to cause, that all his Metropolitans and Bishops (which were about Forty) should do the like. Being demanded about the Holy Scriptures, he answered, That he had all the Books of the Old and New Testament; even those, which Jews and Hereticks no not admit of for Canonical; and likewise

the

the ancient Doctors, both Greek and Latin, Translated into *Chaldaick*, *Syriack*, and *Arabick*; almost the very same that the Church of *Rome* makes use of: also some, unknown to us; which he said, that he had read. And, as for controverted Points, as namely Auricular Confession, Prayer for the Dead, the Canon and Consecration of the Mass, use of Images, Invocation of Saints, and the like, which the perversenes of some men have of late called in doubt, he assured, that they were so constantly maintained in the Countries subject to his Patriarchate, that it was held for a horrid crime, but even to think otherwise.

Moreover, *Ignatius Syrus*, Patriarch of *Antioch*, a few years since, in his own name, and in the name of his Subjects, writ unto *Paul* and *Julius* the Third, Popes of that name, earnestly desiring to be informed in some doubts, what the Orthodox, and Ro-

man Faith held in those Points; promising that he would totally submit to what that Church did approve. Nor was he yet satisfied with this Submission, but he also sent his own Legat, *Moses Syrus*, to both these Popes to acknowledge in their own presence the Supream Power over all Christendome, and to exhibit, all obedience to the same Church of *Rome* and its Bishop. The *Armenians* also in this our age, sent their Legats to *Rome* to acknowledge their like obedience, and for the explication of some Points of Faith, and confirmation of their Bishop. The *Indians* likewise subject to their great King *Prestre-John* (although they did heretofore in many things accord with the *Jews*) yet in this they did agree with other Christian Churches; *to wit*, that the Church of *Rome* was the Mother-church of Christendome, and afterwards sent a Legat to *Julius* the

Third,

Third, profeſſing their ſubjection in all things to the Church of *Rome*, and deſiring the Pope to ſend them the true Doctrin in matters of Faith. Now as for the other parts of the *Indies*, which are ſubject to *Spain* and *Portugal*, it is ſufficiently known, what ſubjection they have to the See Apoſtolick. But now, what ſhall we ſay to our late Reformers; who by ſo many calumnies ſeeks to vilifie that Church, which by all pious perſons has ever been held for the Mother of all other Chriſtian Churches? is it not an incredible and ſtupendious madneſs to contemn the Dignity and Doctrin of that Church, which ſo many barbarous Nations, from the remoteſt parts of the World, do acknowledge and reverence? which during the horrid confuſion of ſo many Hereſies, the Tyranny of the *Turks*, *Perſians*, and other Infidel Princes, with the ſtrange changes and overthrows of Kings and King-

Kingdoms, hath retained its Authority, and been follow'd and held for most Sacred? shall we be always careless and unmindful of our Eternal Salvation? That contemning the milk and food of our *Mother*, we shall always feed upon the unhappy and poisonous dregs of Divisions, Schisms and Rebellions against God and Religion? But leaving these Reformers to repent, we will prosecute our Discourse. Wherefore we are here to know, that if any man desires to hear the Apostles School yet speaking, he ought to read this Catechism set out by the Decree of the Council of *Trent*, and the Authority of the Church of *Rome*; of which Church St. *Aug.* writes thus; *In the Church of* Rome *there hath always flourished the principality of the Apostolick Chair. Contra Donatist. pertinaciam. Epist.* 162. Now if we will know the Extent of the Authority of this Chair, let us take

notice of these words of St. *Ambrose. Rome* (saith he) *by the principality of the Apostolick Priesthood is become larger by being the Fortress of Religion, then by the Dominion and Territories of Power; this Church therefore being common to all Catholicks (without doubt as the Head) for this reason, I desire in all things to follow and obey her:* For what was promised unto Christ in these words, *Psal.* 2. 8. *I will give unto you Nations for your inheritance, and your possession shall reach to the ends of the Earth*; And *Psal.* 71. 8. *He shall have his Dominion from Sea to Sea, and from the River to the utmost parts of the Earth*; this is discerned only to be fulfilled in the Church of *Rome. Devocatione Gentium lib.*2.*c.*6. *Hem.lib.de excessu fratris, Cap.*7. *&* 3. *de Sacramentis Cap.* 2. Moreover if any man desires to be secure of the Truths of Christian Faith, amongst such a Tempest of Heresies, let him

hear

hear this advice of St. *Augustin.* *It was very mysterious, that our Lord changed the name of* Simon *into* Peter: *For the Word* Petrus, *in Latin, is derived from* Petra, *which signifies a Rock; which* Petra *(or Rock) is the Church. Wherefore in the name* Peter *the Church is signified and designed. And who can be secure unless he build upon the Rock?* Now concerning the solidity of this Rock, St. *Leo* writes thus. *This Faith* [*to wit*, built upon this Rock] *conquers the Devil, and breaks the Bonds of such as are his Captives. It delivers men from the World, and transferrs them to Heaven; and the Gates of Hell cannot prevail against it. For it is so divinely established, that it cannot be subverted either by any Hereticial pravity or perfidiousness of Paganism.* Wherefore he that will, by the benefit of the Keys, enter into Heaven, let him joyn himself to that Church which acknowledges *Peter* for the

Door-keeper. *The Church* (ſays St. *Auguſtin*) *which is founded in Chriſt, receives from him the Keys of the Kingdom of Heaven, in* Peter. He likewiſe that deſires to adhere to to the *Tradition* of the Apoſtles, and to that Faith which cannot fail, let him hear what Pope *Felix* (who ſhed his Blood for the conſtancy of his Faith) writes of this matter: His words are theſe. *Chriſts moſt Holy Martyrs* (ſpeaking of the *Roman* Church in their writings) *deliver their Judgments of it in theſe words. This is the lively Tradition of the Apoſtles, this is the Holy and Apoſtolick Mother of all Churches, the Church of Chriſt; which by the Grace of Almighty God is proved never to have erred from the rule of Apoſtolical Tradition, nor to have fallen away depraved by any Heritical corruptions. But as in the beginning ſhe received the Doctrine of Chriſtian Faith from her Authors the Princes of the Apoſtles;*

ſo

so she retains it untainted, according to what is written, I have prayed for thee, Peter, *that thy Faith may not fail,* Luke 22. 32. If we further desire to know what St. *Paul* judged of the *Roman* Chair, in which St. *Peter* set; let us hear what St. *Dennis* the *Areopagite* writes to his Condisciple *Timothy* of the Martyrdome of his Master St. *Paul*? at which he was present. His words are these. *When the Pillars of the World were seperated, then* Paul *said unto* Peter, *Peace be with you, Foundation of the Churches, Pastour of the Sheep, and Lambs of Christ. And* Peter *to* Paul. *Go in Peace, you that are to preach good things, Mediator and Conductor of Salvation of the Just.* Lastly, if we be desirous to have a full Testimony of the Minds of Christians, concerning the *Roman* See, presently after the times of the Apostles, let us consider these words of *Anacletus*, Disciple of St. *Peter*, concerning

cerning this matter. *In Epist. ad omnes Episcopos cap.* 3. *The Princes of the Apostles consecrated the Holy* Roman *Church, as likewise others in other Cities of the whole World, preferring this before the rest by their presence and venerable Triumph. The first See therefore is, by Gods favour, that of the* Roman *Church, which (as has been said) the most Blessed* Apostles, St. Peter *and* St. Paul *have consecrated with their Martyrdomes.* Now, by what hath been said, it appears, that (next to the Holy Scriptures) there can be no more solid Doctrin delivered to confirm and settle Mens minds, then what is contained in this Catechism; since it proceeds from the School of the Apostles from the common Mother of all Churches, and the immovable Rock of Truth.

But now, if here *Deaf Asps, Psal.* 57. 5. oppose themselves, and that *viperous Brood* of the South rises up against

gainſt her Mothers Bowels, with ſo much fury, that it is hard with ſafety to reſiſt them, let him that will be a pious defender of his Mother, take arms from the ſtrong Combatant, St. *Hierome, ad Pammachium, & Oceanum, & adverſus Ruſſinum.* Whoſe words are theſe. *He that goes about to ſow new Doctrins, I would deſire him not to moleſt* Roman *Ears, nor ſeek to diſturb that Faith, which was praiſed by the mouth of the Apoſtle. And withall, let him know, that the* Roman *Faith does not admit of any deceit of Hereticks: For if an Angel preach otherwiſe than what has been once preached unto her, ſhe (ſupported with the Authority of St.* Paul *) cannot be changed.* Here therefore we muſt reſt, if we deſire to be ſtable in Faith: Neither are we to believe an Angel from Heaven, preaching otherwiſe then this Church teachesus. Let Tradition ſettle us in peace. Our Lord hath

hath ſo taught; the Apoſtles have preached it; the Martyrs have confirmed it; the Fathers have obſerved it; the Vicar of Chriſt holds it; this Catechiſm delivers it, all Catholicks believe it. Let it ſuffize to ſay, I have been taught thus, *to wit*, I acknowledge *One Church*, *One Faith*, *One Lord*. To Conclude, let us inceſſantly offer up our Petitions to God, That he will move the Hearts of all men to embrace the Catholick Faith; and likewiſe that he will reduce the Common Wealth of the Church to its former Dignity.

Thus by way of a Preamble.

THE PREFACE

Of this

SUMMARY,

TREATING

Of the Neceſſity, Authority and Office of Paſtours in the Church; and of the Chief Heads of Chriſtian Religion.

ALthough Man, by the natural Light of his underſtanding, hath come to the Knowledg of many Truths, and ſubtile Notions, concerning Divine Matters, or con-

XUM

cerning the perfection of Divine Nature; yet he hath never been able, by the force of ſuch natural Light only, to come to the knowledg of the moſt or chiefeſt of thoſe things for which he was created, and made to the Image and Likeneſs of God, and which are abſolutely neceſſary to be known for the conducting and bringing him to his Eternal Happineſs. For although the Apoſtle ſays, *Rom.* 1. 20. *The Inviſible things of God from the Creation of the World are ſeen, they being underſtood by thoſe things that are made*; as likewiſe his *Eternal Power and Divinity*; yet that *Myſtery, which hath been hidden from Ages and Generations*, Col. 1. 26. Doth ſo far tranſcend Mans underſtanding, that had it not been manifeſted to the Saints, *unto whom, God, by the Gift of Faith, would make known the riches of the*

Glory

Glory of this Myſtery; (to wit, *Chriſt*) *among the Gentiles*, no labours or endeavours of Man could ever have aſpired [and much leſs have attained] to ſo ſublime a Degree of wiſdom.

Thus as to the ground of the neceſſity of Faith, or our aſſenting to Gods revealing of theſe ſupernatural things unto us.

How Faith is conveyed to us.

ALthough God, being moſt clement and Gracious, ſoftens mens Hearts by ſecret and intime motions of his Grace, and thereby renders them apt to receive the riches of Eternal Salvation; yet exteriourly, (*to wit*, by Preaching) even *from the beginning of the World*,

he has not failed, *diverſely, and in many ways to ſpeak to the Fathers in the Prophets*, Heb. 1. 1. manifeſting unto them according to the Condition of the times, a certain and direct way to Eternal Beatitude. For, as the Apoſtle *Rom.* 10. 17. ſays, *Faith is by Hearing, and Hearing by the Word of Chriſt*, (*to wit*, preached ~~and~~ and publiſhed to all Nations.) Whence it evidently appears, how neceſſary the labour and miniſtery of true Paſtours and Doctors hath always been for the inſtructing the people in order to their Eternal Salvation. For it is ſaid in the ſame place, *Verſ.* 15. *How ſhall they hear without a Preacher? But how ſhall they preach, unleſs they be ſent?*

Thus of the conveying of Faith from the beginning of the World, by the preaching of ſuch as are lawfully ſent to preach.

Of

Of the coming of Christ, and his Preaching.

BEcauſe God had foretold, *Eſay* 46. 6. *That he would give a Doctor of Juſtice to be the Light of the Gentiles: that ſo his Salvation might extend it ſelf to the utmoſt corners of the Earth*, [which was not effected by the former preaching] *He laſt of all ſpake to us in his Son*, Heb. 1. 2. Whom alſo by *a Voice from Heaven, from the magnificent Glory*, [*to wit*, of God] 2 *Pet.* 1. 17. he commanded *all Men to hear and obey*, Mat. 17. 5. After this the Son *gave ſome to be Apoſtles, ſome Prophets, others Evangeliſts, and other ſome Paſtours and Doctors, to the conſummation of the Saints, unto the work of the Miniſtery, unto the build-*

ing up of the Body of Christ, [*to wit,* his Church] *until we meet all into unity of Faith, and Knowledg of the Son of God, into a perfect Man, into the measure of the age of the fulness of Christ. That now we be not Children, wavering and carryed about with every wind of Doctrin, in the wickedness of men, in craftiness to the circumvention of Errour. But doing the truth in Charity in all things growing in him, who is the Head, Christ; from or by whom the whole Body is compact, and knit together by all juncture of subministration, according to the operation in the measure of every Member; and thus maketh the encrease of the same Body unto the building up of its self in Charity,* Ephes. 4. 11, 12, 13, &c.

Now, that none might take the Word of God preached by these Ministers of the Church of Christ as

as the word of Man, but rather, as it is indeed, *the Word of Christ*, our Saviour himself hath appointed so much Authority to be given to their office, that he says, *Luke* 10. 16. *He that hears you, hears me; and he that despises you, despises me*; which he would not have to be understood of those only unto whom he spake, [*to wit*, his Apostles] but also of all such as have received a power of teaching by a lawful succession; with whom he hath promised to remain *all days, until the end of the World*, Mat. 28. 20.

Thus of the admirable structure of the Church of Christ established by a continued succession of lawful Pastors to preach the Gospel.

Of the particular necessity of preaching at this time.

WHereas the preaching of the Word of God ought never to be intermitted in the Church of God; so certainly at this time it ought to be performed with more diligence and piety; that by this means the Faithful may be nourished, and confirmed with wholsom and sound Doctrin, as with the Food of Life: For *false Prophets have gone forth into the World*; of whom our Lord says, *Jer.* 23. 21. *I sent not these Prophets, and they ran; I spake not to them, and they prophesied.* And this they did (and now do) that they might deprave the minds of Christians with various and strange

Doctrines.

Doctrines. In which ſpirit of lying their impiety (in this laſt age) helped by all the Arts of the Devil, has ſpred ſo far, that it may ſeem almoſt not to be contained within any certain Bounds. So that if we were not protected and ſecured by that illuſtrious promiſe of our Saviour; who hath ſaid, that he hath fixed his Church upon ſo firm a Foundation, *That the Gates of Hell ſhall never prevail againſt it*, Mat. 16. 18. We might juſtly fear, that at this time it being ſet upon by ſo many Enemies, and aſſaulted by ſo many Stratagems, would utterly fail and be deſtroyed: For not only many Countries and Provinces, which heretofore faithfully, and with all piety retained the True and Catholick Faith, which they had received from their Anceſtors, have of late left the right way of Truth, and

are

are fallen into horrid Heresies and Schisms; professing openly, and pretending in this, to shew their greatest zeal; *to wit*, in totally forsaking and renouncing the Doctrin and Faith of their Fore-fathers: But moreover there is now scarce any so remote a Kingdom or secure place, nay, hardly any corner of Christendome into which this plague has not hiddenly sought to get in.

Thus of the sad condition of the world overwhelmed with Heresie.

Particular

Particular deceit of Hereticks to promote their Design.

THoſe who have made it their buſineſs to corrupt the minds of the Faithful with falſe Doctrin; ſince they knew it was not poſſible for them to treat with all by private diſcourſes, and ſo to infuſe into their Ears ſuch their poiſoned Doctrins, they have attempted this another way, ſowing the errours of their impiety much more eaſily, and more copiouſly: For beſides thoſe great Volumes, ſet out by them to deſtroy Catholick Faith, (which were ſoon to be avoided, ſince they contain manifeſt Hereſie) they have alſo written an infinity of little Books; which because

cauſe they have ſome ſhew or appearance of piety, it is incredible, how prodigiouſly, and with what facility they have deceived unwary ſimple Souls. Now this deceipt of their being ſeriouſly reflected upon by the Fathers of the Council of *Trent*, who earneſtly deſired to afford ſome remedy againſt ſo great and pernicious an evil, they thought it not enough to eſtabliſh the chief Points or Doctrins of Catholick Faith againſt the Hereſies of our times; but they further conceived, that they were obliged to deliver ſome certain form or manner of inſtructing the Faithful in the very rudiments of Faith; which form in all Churches they ſhould be obliged to follow, who were admitted into the Miniſtery as lawful Paſtours and Doctors: For although many Books of this kind, (*to wit*, Catechiſms) have

have been compoſed of Piety and good Doctrin; yet the Council thought it would help much if ſuch a Book were ſet out by its Authority: out of which Paſtours, and ſuch as are to teach, might find, and take out wholeſom Precepts and Doctrin for the edification and inſtruction of the people. That ſo, as there is *one Lord*, and *one Faith*, there might be one common Rule and manner of delivering ſuch Faith, and inſtructing the Faithful in all offices of Piety.

Thus as to the reaſon of ſetting out this Catechiſm to prevent this deceit of Hereticks.

What

What Doctrines of Faith are here delivered.

THe matters belonging to Christian Profession and Religion, being so numerous no man can think that the Council intended to have all Points of Faith subtilly explicated in this Book, as they are delivered in a course of Divinity: For it is evident, That this would have been an infinite labour, and less profitable to their present design. Wherefore, since the intention of the Council only was to instruct and teach Pastours, and such as have the care of Souls, those things that most properly belong to their Function, and which are most accommodated to the capacity of the people; therefore

fore it treats only here of ſuch matters as might moſt conduce to this purpoſe, and which might help pious Paſtours (who ſhould chance to be leſs capable of penetrating into the the ſubtil Notions of Divinity) in their inſtructing and teaching of the people. This being ſo, before we begin particularly to treat of that wherein the ſum of this Doctrin is contained ; the order of this deſign requires, that we firſt explicate or declare ſome few things which Paſtors are are to conſider, and always have before their Eyes for their direction.

An

An Instruction to Pastours.

BEcause all the Counsels, Labours and Studies of Pastours are to be referred to a *certain end*; they are to understand, that Two things are chiefly to be regarded, and practised by them. The first is, that they be alwaies careful to instruct the people, that all the Science of a Christian is comprehended under this *one Head*; or rather (as our Saviour saies, *John* 17. 3.) *This is Eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.* Now this being the chief endeavour of an *Ecclesiastical* Doctor, is to be imployed in this, to wit, in labouring to stir up the faithful to have a cordial desire of coming

to

to the knowledg of *Jesus Christ*, and *him crucified*, 1 Cor. 2. 2. firmly and certainly perswading themselves, and believing with true Piety and fervent Devotion of Heart, that *there is no other Name under Heaven given unto men, wherein we must be saved*, Acts 4. 12. For *he is a propitiation for our sins*, 1 John 2. 2.

Thus as to the first thing; to wit, *Mans last End, and Eternal Happiness, consisting in the knowing and enjoying of God.*

Of the means to attain this End.

BEcause we may be assured, that we *know God, if we keep his Commandments*, 1 John 2. 3. The next thing which Pastours must en-

deavour to manifest is this; *to wit*, that the life of a Christian is not to be led in sloth and idleness; but that we are *to walk as he hath walked*, John 2. 6, labouring with all industry to follow *Justice*, *Piety*, *Faith*, *Charity*, *Meekness*, &c. Gal. 5. Rom. 14. For he *has given himself for us, that he might redeem us from all iniquity, and might cleanse unto himself an acceptable people, following good Works*, Titus 2. 14. These things the Apostle commands Pastours to preach unto the people.

Thus of the means to obtain this End.

Of

Of Charity, or the Love of God; which ought to be the Motive of all our Actions.

SInce our Lord and Saviour has not only ſaid, but likewiſe evidently demonſtrated by his own Example, that *the Law and Prophets* depend of love, and the Apoſtle further confirms it, *Rom.* 13.10. ſaying, *Love is the fulfilling of the Law*; (by which he gives us to underſtand, That Charity is the end of all Precepts.) Therefore there can be no doubt, but that the chief employment of a Paſtour and Inſtructer of Souls is to ſtir up the people to love God for his Immenſe goodneſs and favour, ſhewed unto them; that ſo they

being enkindled with a Divine Fire, may be wholly ravished with a thirsting desire after the Chiefest Good (*to wit*, God) in adhereing unto whom our solid and true Felicity consists: The Prophet *David*, saying, *Psal.* 72. 25. *What is to me in Heaven; and besides you what would I upon Earth?* This is that more *sublime way*, whereof the Apostle speaks, 1 *Cor.* 13. 31. directing all his Doctrin and Instructions to promote it, (as he assures us 1 *Cor.* 13. 8 Whatsoever therefore is proposed to be believed, hoped for, or done, Charity is always so to be recommended, that it may appear, that all works of perfect Christian Vertue spring from no other Fountain, and are referred to no other end.

A fur-

A furthr Instruction to Pastours.

SInce in the teaching of all Doctrins, Arts and Sciences, it is of the greatest concern to know in what manner it is to be done: Therefore it must necessarily be conceived to be a matter of the greatest Moment to use and observe a good method in the instructing of the Faithful. For both the Age, Genius, Manners, and Condition of the Hearers are to be observed; in such sort, that he who executes the Office of a Preacher, may become *all things to all men*, that he may *gain all men to Christ*, 1 Cor. 9. 22. and be able to prove himself a Faithful *Minister* and *Steward*; and that as a *good* and *loyal Servant* his Lord may account him worthy to be *placed*

over, and *have the charg of many things*, Mat. 25. 23. Nor is he to ſuppoſe, that the perſons committed to his Charge are all of one Nature or Diſpoſition, ſo that he may be able to inſtruct them all by one certain Preſcript or Method: For he is to know, that there be ſome, *as Infants*, *new Born*; others begin to wax *Young men in Chriſt*, and a Third ſort, that are in a manner of *Full Age*, 1 Pet. 2. 2. 1 Cor. 3. 2. It is therefore abſolutely neceſſary to conſider diligently who has need of *Milk*, and who of *Stronger Meat*, and to adminiſter ſuch Food of Doctrin to every ones Capacity, as may augment the Spirit, until *we meet all into unity of Faith, and Knowledg of the Son of God, into a perfect Man, into the meaſure of the age of the fulneſs of Chriſt*, Epheſ. 4. 13. Wherefore that which the Apoſtle

declares

decleares of himſelf, ought to be obſerved by every good Paſtour; *to wit*, that he became a Doctor *to the Greeks*, and *the Barbarous*, *to the Wiſe and the unwiſe*. Rom. 1. 14. giving us thereby to underſtand, that they who are called to this Miniſtery, ought ſo to accommodate their Doctrin in delivering the Myſteries of Faith, and Precepts of life to the Capacity of their Auditors; that whilſt ſuch as are more perfect, and more capable, are repleniſhed with Spiritual Food, the little ones, or ſuch as are leſs capable, be not permitted to ſtarve; like unto thoſe, who (the *Lamentations* of *Jer.* 4. 4. *ask for Bread, and there is none to break, or diſtribute it unto them.* Nor ought the pious endeavours of a Preacher to be retarded, or ſlackened, if ſome

time he be compelled of neceſſity to apply himſelf to inſtruct his Auditors in the Knowledg of thoſe things that are mean, and leſs prfect, (*to wit*, in the firſt Rudiments of Faith) which is uſually a matter very troubleſom, and chiefly to ſuch whoſe minds are converſant and ſettled in the Contemplation of Divine things: For if the very Wiſdom of the Eternal Father deſcended upon Earth, that in the Humility of our Fleſh he might deliver unto us the Precepts of Eternal Life; whom may not the Love of Chriſt conſtrain to become a Child, in the midſt of his Brethren, and (as a Nurſe, Cheriſhing her Children) ſo eagerly to deſire the Salvation of his Neighbour, that (as the Apoſtle teſtifies of himſelf, 1 *Theſ.* 2. 8. *He would gladly deliver unto*

to them, not only the Gospel of God, but also his own Soul, [*or Life*]

Thus of those Cautions and Instructions given to Pastours.

Where Pastours may find all Doctrins of Faith contained.

ALl Doctrins in which the Faithful are to be instructed, are contained in the Word of God; which is divided into Scripture and Traditions, (which is the unwritten Word of God. Wherefore Pastours are to be Nights and Days employed in the meditation of these things; being mindful of that Admonition of St. *Paul*; which he having

having given in writing unto *Timothy*, is to be conceived by all such as have the care of Souls to belong unto them. Now the Admonition is this. *Attend unto Reading, Exhortation and Doctrin*, 1 Tim. 4 13. And again, 2 *Tim.* 3. 16. 17. *All Scripture divinely inspired of God is profitable to teach, to argue, to correct, to instruct in Justice, that the Man of God may be perfect, instructed to every good Work.*

Thus of the Rule of Faith contained in Scripture and Tradition.

The

The Contents of this Catechism.

BEcauſe what has been Divinely and Supernaturally revealed, as to Doctrins of Faith, is very various, copious,, (and full of difficulties) ſo that it cannot eaſily be underſtood ; or being underſtood, retained in memory. Therefore our Fore-fathers have moſt wiſely reduced all ſuch Doctrin unto Four Heads ; *to wit*, the *Creed*, the *Sacraments*, the *Commandments*, and our *Lords Prayer*.

I. For Firſt, All that Chriſtianity teaches us, either concerning the knowledg of God , Creation and Governing of the World,Mans Redemption, or the rewarding of good and

and punishing of evil, is contained in rhe *Creed.*

II. *Sacraments* comprehend all such things as are Signs and Instruments for the obtaining of Grace.

III. As for Laws, (whereof Charity is the end) they are contained in the *Ten Commandments.*

IV. Whatsoever can be resonably wished for, or demanded of God, is set down or contained in our *Lords Prayer.* So that these Four parts, as certain common places of Scripture, being explicated there will scarce remain any thing which will be absolutely necessary for a Christian to be instructed in.

Thus of these Contents.

A fur-

A last Advice to Pastours.

PAstours are here to take notice, that when they are to interpret any place of the Gospel, or any other place of Scripture, what ever it be, they are to have recourse to one of these Four fore-mentioned Heads, for the Explication of it, as to the Fountain of such Doctrin; since all Doctrin of this kind falls under one of these. As for Example, being to explicate this passage of the Gospel of the first *Sunday* in *Advent*; to wit, *There shall be Signs in the Sun and Moon* &c. They shall find what belongs to this purpose, delivered in this Article of the *Creed*, *he shall come to judg the quick and the dead*; which they taking from thence, shall

ſhall at once teach the people both the Goſpel aud the Creed. Wherefore in all Teaching, and Interpreting, they ſhall obſerve this Cuſtom of directing all that they are to diſcourſe of, to one of theſe Four Heads, unto which (as has been ſaid) all Doctrin, or whatſoever is contained in the Holy Scriptures, is referred, , or has Relation.

Thus to Paſtours.

The Order obſerved in this Catechiſm.

NOw as to the Order of our proceeding in this Treatiſe, we will follow the Authority of the Fathers; who in their imitating, and inſtructing Men in the knowledg

ledg of Chriſt our Lord, and his Diſcipline, took their Beginning from the Doctrin of Faith. Wherefore we will firſt ſpeak of what belongs to Faith.

Thus far as to the Preface.

XUM

The First Part of this Summary.

OF FAITH, AND THE CREED.

FAITH, in the Holy Scriptures, hath many Significations: But here we only take it, as it is an *Assent of our Judgement to such Things as God has supernaturally revealed, in order to our Eternal Happiness.* That such a Faith is necessary to Salvation, is evident, Since it is written, *Hebr.* 11. 6. *Without Faith it is impossible to please God.* But now the reason of this is; because the End, and Beatitude

for which Man was created, could not possibly be known by the natural force of Mans understanding; and therefore it was necessary, that he should receive some knowledge of it from GOD; which knowledge is obtained by Faith, enabling us to assent unto that which the Authority of our Holy Mother, the Church, assures us has been thus supernaturally revealed by GOD, who being *Truth* it self, can reveal nothing but *Truth*. By which it appears what difference there is between this *Divine Faith*, and that *Humane Faith, or Credit*, which we gave to the Writers of Humane Histories, who may relate that which is not true. But it is here to be noted that, although there be many degrees of this Divine Faith; it being written, *Mat*, 14. 31. Ye *of little Faith, why do you doubt?* and *Mat.* 15. 28. *Great is thy Faith. And* Luke *the* 17, 5. *Increase Faith in us. And* Galat. 5. 6. *Faith that works by Charity*; and *Jam.* 2. 20. *Faith without works is dead*: Yet all these expressions signify, and design the same Faith, (as to the nature of Faith) it differing only in the diverse degrees of its perfection. Now the Divine excellency of it, and the Advantages which we receive by it, is most admirably delivered, in the forecited

cited Chapter to the *Hebrews*, and will be here further Manifested in Explicating the Articles of the *Creed*; whereof we are now to Treat, that we may perfectly understand the Nature of this Divine Faith.

Thus as to the Notion of Faith.

Of the *Apostles Creed.*

WHat Christians were first of all, and Explicitly to believe, the Apostles (who were the First Doctors, and Propagators of the Christian Faith, and likewise inspired by the Holy GHOST) divided into *Twelve Articles.* For when they had received a *Command*, and *Commission* from Our LORD, *to go through the whole World*, and *to Preach the Gospel to every Creature. Mark*, 28. 19. *Mark.* 16. 15. they judged it fit to make a compendious Form of a Christian Belief; that so they might all Profess, and Preach the same Faith, and that there might be no *Shism* amongst those, whom they Converted to *Unity of Faith*; but that they might all perfectly *agree in one Sense*, and *one Opinion.* This profession of Christian Faith, and Hope, composed by them, they called a *Symbol:* ei-

ther becauſe it conſiſted of divers Sentences, which they all Unanimouſly agreed unto; or becauſe they made uſe of it for a *Note* or *Mark*, to diſtinguiſh *True Believers* from *Hereticks*, and intruding, or revolting falſe Teachers, who endeavour to corrupt Faith, the Goſpel. But now, Whereas there are many things propoſed to be believed in Chriſtian Religion, which muſt be certainly, and firmly aſſented unto, either in particular, or in General; That which firſt, and moſt neceſſarily is by Faith to be aſſented unto, (is the Sum and Foundation of all Truth,) is what GOD Himſelf hath taught us; concerning the *Vnity* of the *Divine Eſſence*, or *Nature*, and the *Diſtinction* of the *Three Divine Perſons*, and of ſuch *Actions*, as are particularly attributed to each of them. The Doctrine of which Myſterre, is briefly Comprehended in the *Apoſtles Creed*. For, as our Fore-fathers (who moſt Piouſly, and ſeriouſly, applyed themſelves to the ſtudy of this matter) have obſerved, it is divided into *Three parts*. The firſt part whereof declares unto us the *Firſt Perſon*, and the admirable Work of the *Creation*. The ſecond part manifeſts to us *the Second Perſon*, and the Myſtery of Mans *Redemption*. The third

third part ſpeaks of the *Third Perſon*, the Head, and Fouttain of our *Sanctification*. Now all theſe Divine Doctrins of Faith, are manniſeſted in the *Creed* by various, and moſt proper Sentences, Termed by a certain Similitude, frequently made uſe of by the Fathers, *Articles*. For as the Members of the Body are diſtinguiſhed by Joynts, or Arteries; So in this *Confeſſion* of our *Faith*, whatſoever is propoſed unto us to be believed, as *Diſtinct*, and *Separate* from the reſt, is rightly, and properly called an *Article*.

Thus, as to the general Notion of the Creed, *and now of it in Particular.*

I believe in God *the Father, Almighty, Maker of* Heaven, *and Earth.*

THe ſenſe, & true notion of theſe words, in general is this, *to wit, I firmly believe, and do without all manner of doubting, or wavering in my Judgement, acknolwedge the Divine nature, perfection, and Being of* GOD the Father, (*the* Firſt Perſon *of the* Trinity) *who, by his* Omnipotent *Power, hath created*

of Nothing, *and likewise conserves in* Being, *and Governs* Heaven and Earth, *and whatsoever is contained in them. And I do not thus only believe Him with my heart, and confess Him with my mouth; but do also, with all industry, Piety, and all the affections of my Soul, tend towards Him as my Chief, and consumate Good, and eternal Rest.* This is, in brief, the Sense of this *Article*: But now because great Mysteries lye hid, almost in every one of these words, we will speak of them more particularly, that so, (as far as GOD enables us) we may approach to contemplate *with fear, and trembling*, the Glory of His Supream Divine Majesty. First therefore, we are to know, that this Word *Believe*, does not here signifie, to *think*, *esteem*, or *be of an opinion*, but (as the holy Scripture teaches us) it imports *a firm aud certain assent*, by which we *firmly*, and *stedfastly give Credit* to what G O D has *Revealed*. To Believe therefore in this Place is to be *certainly and fully perswaded, and assured* of the Truth of what God has Revealed, without the least doubt of the verity of it. But we are not to conceive that Faith is *less certain*, because the things which it proposes, are not seen; for the *Divine Light*, by which we discern them; although it gives us not a *clear view* of the things in

in themselves, yet it leaves not in us the *least doubt* of the Truth of them. Since GOD, *who commanded Light to shine out of darkness, hath shin'd in our hearts; that the Gospel might not be hidden from us, as it is from those that perish.* 2. *Cor.* 1. 6. Wherefore, (by what has been said) it appears, that such as are endowed with this Heavenly Gift of Faith, are freed from all *curious search* into these Divine matters. For when GOD Commaned us to *believe*, He proposed not to us a *Searching* into his Divine Judgments, nor an enquiry into the *Reasons* and *Causes* of Them, but commanded *an immutable Faith*; which makes the mind [mov'd by the Will] rest in the discerning of *Eternal Truth.* And certainly, since the Apostle assures us, *that GOD is true, and every Man a Lyar*, Rom. 3. 4. If it be the part of an arrogant and impudent Man, not to give credit to a Wise, and grave Person, affirming a thing, but further to urge, that he should prove *by Reasons*, and *witnesses*, what he sayes; what a temerity, and folly were it, for him that hears GOD saying a thing, to demand a proof of his Divine Doctrine, *by Reason*! Faith therefore is to be submitted unto, not only without all manner of *Doubting*, but also

without pretending or labouring to have the things themselves evidently demonstrated. But we are further to Note, that these words, I Believe, do not only declare an inward Assent of the Mind; which is the internal act of Faith; but do also oblige us to make a publick Profession, and with all alacrity to acknowledge it [when Justice, and charity requires it.] For we must have that Spirit, with which the Prophet being supported, said, *I have believed, and therefore I have spoken*, Psal. 115. We must also imitate the Apostles, who answered the Princes of the people, *Acts* 4. 20. saying, *we cannot but speak the things which we have seen, and heard.* St. *Paul* likewise saies, *Rom.* 1. 16. *I am not ashamed of the Gospel. For it is the Power of God unto Salvation, to every one that Believes.* The Truth of this Doctrin is likewise most especially confirmed by the same Apostle, *Rom.* 10. 10. saying, *with the heart we believe unto Justice; but with the mouth confession is made to Salvation.* Now as to the Dignity, and Excellency of this Christian Wisdom, and how much we owe unto GOD for it, it may be gathered from hence, *to wit*, That by it we suddainly come to discern the most Sublime, Divine Doctrines of Christian Religion, ascending,

as

as it were, by certain degrees of Faith. This Chiſtian Philoſphy differs much from the Wiſdom, and Science of this World. For human Sciences proceeding from the natural Light of Mans underſtanding, attained with much labour and ſtudy, unto ſome knowledge of God, as the firſt cauſe, by the ſpeculation and ſearching into the Nature of Creatures, and by Notions, had from the ſences. But Faith, or Chriſtian Phyloſophy, ſo ſharpens and elevates Mans underſtanding, that it penetrates Heaven without labour; and being illuſtrated with a Divine ſplendour, enables it firſt to behold the eternal Fountain it ſelf of *Light*; and next to know Creatures; making Man to Experience with infinite Joy of Mind, that *he is called from darkneſs to an admirable Light*, 1. Pet. 2. 9. and that *believing he may exult with unſpeable Joy*, 1, Pet. 1. Wherefore, we juſtly here proſeſs to believe in God; whoſe Majeſty, according to the Prophet *Hieremy*, Chap. 32 18. is *incomprehenſible*. For, as the Apoſtle ſayes, 1 *Tim.* 6. 16. *He inhabits an unaceſſible Light; whom no Man hath ſeen, neither can ſee* For when he ſpake to *Moſes*, *Exod.* 33. 20. He ſaid, *Man ſhall not ſee me alive.* For to elevate the underſtanding to ſee GOD; it

is absolutely necessary, that it be wholly abstracted from the Senses; which cannot naturally be attained unto in this Life. But although this be so, yet GOD (as the Apostle tells us, *Acts.* 14. 16.) *has not left Himself without Testimony, bestowing Benefits upon us from Heaven, affording us Rain, and fruitful Seasons, filling our hearts with Joy, und yielding us convenient food*: which caused even the heathen Phylosophers, not to think meanly of Him, nor to admit of any corporeal, concrete, or mix'd Substance in his Nature: in whom also they acknowledged the consummate perfection of all good; and that all the perfections of creatures were derived from Him, as from an unexaustible Fountain of goodness: and that He was wise, the Author of Truth, the Fountain of Charity, Just, Bountiful *&c.* In whom compleat and consummate Happiness was contained; whose Virtue they acknowledg'd to be immense and infinite; filling all places, and extending it self to all Things. Now this is more clearly, and better manifested in the Holy Scriptures; as in these places. *John* 4. 24. *GOD is a Spirit*, and *Mat* 5. 48. *Be ye perfect; as your Heavenly Father is perfect*, *Hebrews*, 4. 14. *All things are naked and clear before*

before his eyes Rom. 11. 33. *O the profundity of the riches, of the Wisedom, and of the Knowledg of GOD. GOD is True.* Rom. 3. 4. *I am the way, Truth, and Life.* John, 14. 6. *and* Psal. *the* 47. 11. *Your right hand is full of Justice.* Psal. 144. *You open Your Hand, and fill every living creature with Blessing.* Psal. 138. *Whither shall I go from Your Spirit? or flie from your face? If I shall ascend unto Heaven you are there: If I descend unto Hell, You are likewise there. If I shall take my wings early, and dwell in the farthest part of the Sea,* &c. *Do not I fill Heaven and Earth, Saith our LORD. Hieremy* 23. 24. They were great, and profound Notions, which the Phylosophers attained unto, concerning the Nature of GOD, by searching into the nature of Creatures, conformable to what we understand of him from Holy writ: Although from hence also we may gather the necessity of this Heavenly Doctrine, if we reflect, that Faith does, not only upon an instant, bring the ignorant, and unlearned, to discern those things, which Schollars obtain with much labour, and pain; but also affords us as much *more certain way of discerning them, and freer from errour*, than that is gotten from Humane Science: [Since the *Light of Faith* is much

more

more excellent, and ſublime, than the natural Light of the underſtanding.] Now (as has been ſaid,) theſe Articles of the *Creed* contain a compendious Form of this Chriſtian Faith, they declaring to us the *Unity* of the *Divine Eſſence*, the diſtinction of the *Divine Perſons*, and likewiſe, that *GOD is our laſt end*; from whom we are to expect our everlaſting *Beatitude*. St. *Paul* ſayes, *Heb.* 11,6. *GOD is a Rewarder of ſuch as ſeek Him.* But how great this Reward is, and how little Man by his own Forces, could attain to the knowledge of it, the Prophet *Eſay* declares in theſe words mentioned by the Apoſtle, 1 *Cor.* 2. *From the beginning of the World they have not heard, nor received with the ears: the eye hath not ſeen, O GOD! beſide You, what things You have prepared for them, who expect You.* Iſa. 64. 4.

Thus of the word Believe.

Of the Unity of GOD.

Since we acknowledgin *God Conſummate*, and *Compleat* Goodneſs, and Perfection, it cannot be conceived that it ſhould be found in many. For if any of them want ſuch Perfectiom, he is imperfect; which cannot ſtand with the nature of GOD. This Truth of the Unity of GOD is confirm'd

firm'd by many passages in the Holy Scripture. For *Deut.* 4. it is said, *Hear O Israel your GOD is one.* Moreover *God* commands us, *Exod.* 20. 4. *Thou shalt have no other* Gods *but Me.* Then by the Prophet He often admonishes us, Saying, *Isa* 44. 6. *I am the First, and the Last; and besides Me there is no* God. The Apostle also manifestly Testifies this (*Ephes.* 4. 5. 6.) assuring us, *There is one Lord, one Faith, one Babtism, one* God, *and one Father of All.* — That *Prophets* and *Judges* are called *Gods*, Holy Writ, this is not intended to signify *Gods* according to the manner of the Gentiles, who foolishly, and impiously acknowledg'd *many Gods.* But this was a certain manner of speaking; by which was signified some *Excellent Vertue*, or *Function*, granted to those persons by *God.* Christian Faith therefore believes, that *God* is *One* in *Nature*, *Substance*, and *Essence*, as was delivered in the *Nicene* Council. But ascending Higher, it so acknowledges Him to be *One*, that it venerates *Unioy in Trinioy*, and *Trinioy in Unity*: Of which *Mystery* we are now Treat.

Thus of ohe words. I believe in GOD.

Father

Father Almighty.

BEcauſe the Name of *Father* is diverſly attributed to GOD, we are firſt to declare, what is the moſt Proper ſignification of it in this place. Some, (even thoſe, who had not the *Light of Faith*) underſtood GOD to be an *Eternal Subſtance*, from whom all things had *their Being*, and by whoſe *Providence* they were Governed, and kept in their Order, and States; Wherefore, (taking a ſimilitude from human affairs) as they called him a *Father of a Family*, who propagated and govern'd it by his Counſel, and Command; ſo for the ſame reaſon they called GOD *Father*, as being the *Creator*, and *Governour* of all things. And in this Senſe, He is Termed *Father* in the holy Scriptures: when ſpeaking of Him, they attribute to Him the *Creation*, *Dominion*, and *admirable Providence*, over all things. For ſo we read, *Deut.* 32. 6. *Is not He your Father, who hath poſſeſſed, made, and created you?* But much more frequently, and in a certain peculiar manner (eſpecially in the Books of the new Teſtament) God is ſaid to be the *Father of Chriſtians*; who have not

re-

received a Spirit of Servitude in fear, but the Spirit of Adoption of the Sons of GOD; in which they cry Abba, pater, *Rom.* 8. 15. For *by that Charity the Father hath bestowed on us, we are* (and are justly Stil'd) *Sons of* God, 1. John, 3. 1. *Now if Sons, then Heires; Heires, certainly of* God; *but co-Heires of* Christ; *who is the First-begotten of many Brethren.* Rom. 8. 15. *Nor is He ashamed to acknowledge us, and to call us Brethren,* Heb. 2. 11. Wherefore, whether we regard the common cause of *Creation*, and *Providence*, or the particular priviledge of *Spiritual Adoption*, the Faithful justly profess themselves to believe, that *God is their Father.* But besides this signification of the word *Father*, there are yet higher Mysteries contained in it. For what is most hidden, and abstruse *in that inaccessible Light*, which *God inhabits*, totally Transcending Mans understanding, is reveal'd unto us by it. For it declares unto us that in the *one Essence* of the *Divinity*, there are *Three distinct Persons* to be believ'd, and acknowledg'd by us: One of *the Father*; who is *begotten of no other.* Another of *the Son*; who *from all Eternity*, was *begotten of the Father.* A Third, of the *Holy Ghost*; who likewise from *all Eternity proceeds* from *the Father*, and *the Son.* But yet the *Father*

ther, in the One Subſtance of the Dviinity, is the Firſt Perſon; who, with his only begotten Son, and the holy Ghoſt, is one God and one Lord; not in the Singularity of one Perſon, but in the Trinity of one Subſtance. Now Theſe Three Perſons, in whom nothing is unlike, or unequal, (which cannot without impiety be denied) are dinguiſhed only by their Properties. For the Father is unbegotten; the Son begotten; The Holy Ghoſt proceed. from Them both, there being one, and the ſame Eſſence & Subſtance, in the Three Perſons. And thus in the confeſſion of the True, and everlaſting Diety, we Pioufly believe, and venerate Propriety in the Perſons, Unity in the Eſſence, and Equality in the Trinity. Now in acknowledging the Father to be the Firſt Perſon, we do not intend to ſignify, that in the Trinity there is any thing really and properly, Firſt, or laſt, greater, or leſſer, (which were impious to think) there being the ſame Eternity, and Majeſty in all the Three Perſons. But we therefore truly, and undoubtedly affirm the Father to be the Firſt Perſon, becauſe He is a Beginning without a Beginning; who, as He is diſtinguiſhed from the other Perſons by the Propriety of Father; So to Him alone it Chiefly and only belongs, to have

have *begotten the Son* from all *Eternity*. Now to signifie that He was alwayes both both *God* and *Father*, these two words are here joyn'd together, to wit, GOD, *the Father*:

But because there is nothing in the Notion, and Explication of which, we may more dangerously, and with greater prejudice, erre, then in this profound, and difficult Mystery; therefore we must carefully retain the proper names of *Essence*, and *Person*, by which this Mystery is signified: knowing, that *Unity* is in the *Essence*, and *distinction* in the *Persons*. But we must not too subtilely search into these things, remembring the saying, *Prov.* 25. *He that is a searcher of the Majesty, shall be oppressed of the Glorie*. It may suffice us, to be by Faith assured, that *God* has taught, and revealed This; unto whom, not to give Credit, were the height of madness. Now to assure us of the Truth of this Mystery, it is written, *Mat.* 28. 19. *Teach yee all Nations, Baptizing them, In the Name of the Father, and of the Son, and of the Holy Ghost*: and 1. John. 5. thus. *There are Three, that give Testimony in Heaven, the Father, the Word, and the Holy Ghost; and These Three are One*. Wherefore we being thus con-

 firm'd

firmed of the Truth of this Mystery, ought dayly to Pray, and offer up our *petitions* unto *God* the *Father*; (who has *Created* all Things of nothing, and *disposes all things Sweetly*; who has likewise given us Power *to become the Sons of God*, and manifested *the Mystery of the Trinity* to Men, enabling us (by the sight of Faith to believe these things;) We (I say) ought to Pray without intermission, That being after death *admitted into his Eternal Tabernacles*, we may be made worthy to see in *Heaven* the great *Fecundity* of *God the Father*; who *beholding*, and *understanding* Himself, begets a *Son*, *like*, and *Equal* to Himself; and how the very same *equal love* of *charity* of *them Both* (which is the *Holy Ghost*) proceeding from the *Father*, and *the Son*, connects together *the* Begetter, and *the Begotten*, with an *Eternal*, and *indissolveable* Bond. And thus how there is *One Divine Essence* of the *Divine Trinity*; and yet a *perfect distinction* of *Three distinct* Persons.

Thus of the word Father.

Almighty.

Almighty.

HOly writ, by diverſe words, declares the ſupream power, and immenſe Majeſty of GOD, to manifeſt unto us, with how great reverence, and devotion we are to Worſhip, and Adore His moſt Sacred, and moſt ſublime Divine Greatneſs, and Dignity. But for this purpoſe it moſt frequently makes uſe of the word *Almighty.* GOD ſaying of Himſelf, *I am the Lord Almighty*, Gen. 17. and again, *Jacob*, when he ſent his Sons to *Joſeph*, Prayed thus for them, *my God Almighty make him favourable unto You.* Gen. 43. *and* Revel. 1. 8. *Our Lord* GOD, *who is, and who was, and who is to come, the Almighty*: and elſewhere (as *Chap.* 16. 4.) the day of Judgment is called *the great day of the Omnipotent*, *or Almighty* GOD. Sometimes alſo this is ſignified to us by many other words, as in theſe expreſſions, *There is nothing impoſſible unto God*, Luke. 1. 37. *and* Numb. 11. 23. *Is the hand of our Lord unable*: and Wiſdom. 12. 18. *You may ſhew Your power when You will* &c. All which various ex-

pressions signify the same thing, which is understood by the word *Almighty*. By which word we understand, that there neither is, nor can be any thing, which can enter into the *mind*, or *thoughts of man*, that God cannot *make* or *do*. Nay moreover, although the things which He has made, be very great, and stupendious, yet in some measure they may fall within our *Thoughts*. But there are many other things, *in his power to make*, which Mans mind, and understanding, could not so much as *suspect*, or *frame* a *thought* of. Now although God can do all things, yet he can neither *lie*, *deceive*, or be *deceived*, *sin*, *perish*, or *be ignorant* of any thing. For these things only belong to a nature, whose actions are imperfect. Wherefore, *to be able to do them* proceeds from infirmity, and not from a Supream, or infinite Power of doing all things; which is *connatural* to GOD. We therefore believe Him so to be *Almighty*, that nothing can be attributed to Him, which agrees not to the perfection of His Nature. But now moreover, since we acknowledge God to be *Almighty*, we must likewise necessarily confess Him to have *the knowledge of all things*, and also that all things are in *His power*, and subject to His *Command*.

mand. For, believing that He can make, and do all things, we must of necessity grant Him to have all those things, without which it were impossible to conceive Him to be able to do them, or to be *Almighty.* There is nothing that more confirms our *Faith* and *Hope*, than this belief of the Omnipotent Power of God. For this being granted, nothing can be proposed to be believed, although never so great, and admirable or exceeding the course, and order of nature, which can make us to have any difficulty in assenting to it: Nay rather the greater the things are, which are *revealed* unto us, the more willingly we shall believe them. Since we raise and confirm our selves by this *thought, that nothing is impossible to* God, *he being Almighty.* We ought principally to be Armed with this *Faith,* when we are to undertake any great Work for the help of our Neighbour, or *pretend to obtain any thing of* God *by prayer.* The First of These our Lord Himself hath taught us, *Mat.* 17. 20. when objecting want of Faith to the Apostles, He said *If you have Faith as a grain of Mustard Seed, You shall say to this Mountain, remove from hence thither, and it shall remove; and nothing shall be impossible to you.* Of the second,

James thus Testifies, (*Jam.* 1. 6.) *Ask in Faith, nothing doubting: for he that doubts, is like to a wave of the Sea, which is mov'd, and carried about by the Wind; Therefore let not that Man think, that he shall receive any thing of our Lord.*

Moreover, this Doctrine of Faith affords us many other advantages. For it teaches us all Modesty, and Humility of Spirit. Whereof *the Prince of the Apostles writes thus*, 1. Pet. 5. 6. *Be ye humble under the powerful hand of God.* He admonishes us also, not *to fear, where there is no just cause of fear; but to fear* God *only, under whose power, both we our selves, are, and likewise all that we possess.* Our SAVIOUR sayes, *Luke* 12. 5. *I will shew ye, whom you shall fear:* Fear *Him, who after he hath kill'd, hath power to cast into Hell.* We must also make use of this Doctrine of *Faith*, to move us to an acknowledgement, and thankfulness, for the immense *Benefits* we have received from God. For he that believes God to be Almighty, cannot be so *ungrateful*, as not often to say, *He that is Mighty hath done great things to me*, *Luke*, 1. 46. it is to be noted that the *Father* is not here so said to be *Almighty*, as to exclude the *Son*, and *Holy Ghost*. For, as when

when we say, GOD *the Father*, *God the Son*, and *God the Holy Ghost*, we acknowledge *one only* GOD, not *Three*: So when we confess *the Father*, *Son*, and *Holy Ghost* to be *Almighty*, we intend to signifie *One only Almighty*; not *Three*. Now the reason why the *Father* is here particularly termed *Almighty*, is, because He is *the Fountain* of *all Beginning*; as the *Son*, who is the *Eternal word* of the *Father*, is called *Wisdome*; and the *Holy Ghost*, who is the *Love* of *them Both*, is termed *Goodness*: although these, and such other Names, are common to all the *Three Persons*, according to the rule of Catholick Faith.

Thus of the word Almighty.

Maker of Heaven, and Earth.

WHat is here mention'd concerning the *Creation* of the World, manifests how necessary it was, immediatly before, to profess the Belief of *Gods being Almighty*. For the *Miracle* of so great a Work is more *easily believed*, when we are assured of the *Immense power* of Him who *created*

it. Now to make this *immense power* appear, we are to know that God did not make the World of any *matter pre-existing*; But of *nothing*; And that not compelled by any *force*, or *necessity*; but *voluntarily* and *freely*. Neither was there *any other cause*, that induc'd him to it, but meerly to communicate *His Goodness* to creatures. For *Gods Nature* being in it self most blessed and perfect, wanted nothing; as *David* sayes, *Psal.* 15. 2. *I have said to our Lord, You are my* God; *Because You have no need of my Goods*; As therefore, He was *mov'd* only by His *own* Goodness to make whatsoever He made; So likewise he had no *Pattern*, or *Form*, *without Himself*, to imitate, when He made the World: since the *Idæa*, or *Pattern* of all things, was contained in His *Own understanding*. This the chief Artificer *beholding* in Himself, and, as it were, imitating, created all things in the *Beginning* with *supream wisdome*, and *infinite Power*; as the Prophet declares in these words *He said, and they were made*; *He commanded and they were Created*. Psal. 148. 5.

Thus of the word *Maker* or *Creator*.

Of the things signified by these words, *Heaven, and Earth*. By these words *Heaven* and *Earth*, are understood all things contained, or belonging to either of them.

For,

For, besides the *Heavens*, which the Prophet calls *the work of His fingers*, he adds the Splendour of the *Sun*, and the Ornament of the *Moon*, and other *Stars*, Psalm, 8. And to the end that they might be for *Signes*, manifesting the diversity of *Times*, *Dayes*, and *Years*, He has regulated the *Celestial Orbes* with so *certain* and *constant* a course, that there is nothing *more moveable*, and *swift*, than their *perpetual Conversion*; and nothing more *certain*, than that *mobility* of theirs.

Thus of the Creation of the Heavens.

He likewise Created of nothing a *pure Spiritual*, and *intellectual nature*; (*to wit*, innumerable Angels,) to assist, and Minister unto him; whom he adorned, and enriched with admirable Guifts of *Grace*, and *Power*. For since is it written, *John*, 8. *That the Devil did not continue in Truth*, it is manifest that both he, and the rest of the revolting Angels, were endued with Grace, as soon as they were Created: Of whom St. *Augustin* writes thus, *Lib.* 12. *de civitate Dei.* Cap. 9. *God created the Angels with good wills; that is, with a chaste Love, by which they adhere to him; at the same time creating their nature, and giving them Grace.* whence we are to believe, that the *good Angels* were

were never without *good Wills*, that is, the Love of GOD. Now as concerning their *Science*, or *Knowledge*, this Testimony we have from Holy *Writ*. 2. *Kings*. 14. 20. You, (O *Lord my* KING) *are Wise, as the Angel of* God *hath Wisdome; So that you understand all things upon the Earth*. Moreover that they have Power, is signified by these words of *David*, Psal. 102. 20. *Mighty in Power, doing his Word*. Wherefore they are often called in the Holy Text, *Virtues*, *and the* Armies *of our Lord*. But although they were all adorned, or endued with *Celestial* Guifts; yet many of them, deserting God, their *Father*, and *Creator*, were cast downe from these *Sublime Seats*, and shut up in a most obscure Prison of the Earth, there to suffer Eternal paines for their Pride; of whom the Prince of the Apostles writes thus. 2. *Pet*. 2. 4. *He did not spare the* Angels *Sinning; but with the Ropes of Hell being pull'd down into Hell, he delivered them to be tormented, and reserved unto Judgement*.

Thus of the Creation of the Angels.

Now the Earth, *founded upon its own Stability*, God commanded by his word, that it should stand in the midst of the *World*; and caused the *Mountaines to ascend*, and *Valleyes, or* Fields *to Descend*, unto *the*

places

places in which He fixed them. And that the violence of the *Waters* might not overflow, and drown them, he *set them their bounds, which they were not to pass*, nor be *converted so*, as to *overwhelm the earth* Ps. 103. Then He did not only cloath it, and adorn it with *Trees*, and all variety of *Herbs* and *Flowers*, but also with innumerable kind of *Living Creatures*. So that as before He had compleated, and replenished the *Waters*, and the Air, so now the *Earth*.

Thus of the Creation of the Earth.

Lastly, GOD so made Mans *Body* of the *Clay* of the *Earth*, that he was not naturally to be *immortal*, and incapable of Suffering; but by a special *Favour* from GOD. And as to his *Soul*, He formed him to his *Own Image*, and *likeness*, giving him *Free-will*. He also so tempered all the *Motions*, and *appetites* of his mind, that they were *totally subject* to the command of *Reason*. He further endued him with the admirable gift of *Original Justice*, and gave him *Dominion* over all other *living creatures*. All this is manifest out of *Genesis Chap.* 1. 2. These things are understood, in the creation of all things, by the names of *Heaven and Earth*. All which the Prophet briefly comprehends in these words. *The Heavens, are Tours, and the*

Earth

Earth is Tours; and You have Founded the Orb of the Earth, and its Fulness. Psal. 88. 12. But the Fathers of the Council of *Nice* have express'd this much more compendiously, by adding in the *Creed* these two words, *Visibilium omnium, & invisibilium*, that is *Creator* of all things *visible*, and *invisible*. For whatsoever is comprehended in the Universality of *Creatures*, or which we confess to have been created by God, is either discern'd by our *Senses*, and so is called *Visible*, or by our *mind* and *understanding*, and so is term'd *invisible*.

But it is here to be noted, that we are not so to believe God to have *Created all things*, that being *once made*, they could *Subsist* one *moment*, without his *particular Conservation*. For, as they received their Being from His *infinite Power, Wisdome, and Goodness*, so unless his *perpetual Providence* did conserve them in *Beeing*, by the same virtue by which He created them, they would presently turn again to nothing. To confirm this, it is said, *Wis.* 11. 26. *How could any thing continue, unless it were Your will; or be preserved, unless it were called by You.* Moreover, God does not only by His Providence defend, and preserve what He has made, but also, by an

intime,

intime and secret Virtue so moves unto action and motion, *all that are moved*, or *act any thing*, that although He does not take away the *Efficiency*, or *actual production* of Second Causes, or Creatutes, yet He prevents them, or is the *First-mover* : Since his most *hidden Virtue* penetrates all things; and, as the wise Man sayes (*Wisdom*, 8. 1.) *reaches from the one end to the other strongly, and disposes all things sweetly.* For this reason the Apostle, Preaching That God to the *Athenians*, whom they Worship'd, although they knew him not, said, *Acts*. 17. 28. *He is not far from every one of us. For in Him we live, move, and have our Being.* It is here lastly to be noted, that the work of the *Creation* is common to all the *Three Persons* of the *Trinity*. For here, from the Apostles Doctrine, we confess, that the *Father* is *Creator* of *Heaven*, and *Earth*; and *John*. 1. 3. It is said of the *Son*, that *all things are made by Him*: and of the *Holy Ghost*, thus, *Genes*. 1. 2. The *Spirit of our LORD was carried upon the waters*; and *Psal*. 32. 6. *The Heavens were established by the Word of Our Lord, and all their Virtue (or Force) is from the Spirit of His mouth.*

Thus of the stupendious work of the *Creaton*, and thus far of the first *Article*.

Article.

Article. II.

And in Jesus Christ, His only Son our Lord.

THE Admirable, and infinite advantages which are deriv'd, and communicated unto Mankind, from the confession, and Faith of *this Article*, evidently appear from that saying of St. *John* (1. *John*. 4. 15) *Whosoever shall confess, that Jesus is the Son of God, God remains in him, and he in God*; And thus is likewise further confirm'd from that Title of *being Blessed*; which Christ our Lord, upon the like confession, gave unto the *Prince* of the Apostles, *Mat*. 16. 17. Saying, *Blessed art Thou* Simom Barjona, *because Flesh and Blood hath not reveal'd this to Thee; but my Father, who is in HEAVEN*. This is the Firmest *Foundation* of our *Redemption*, and *Salvation*. But now because the infinite advantages, which we received from this Confession, cannot be understood without the perfect knowledge

knowledge of the deplorable *Fall of Man*, from the most happy Estate of *Innocency*, in which GOD placed him in *Paradise*; therefore we will here make a brief relation of this. First then we are to know, that from the time that *Adam rebell'd*, and revolted from his *Obedience* to God, violating the *Precept* and *prohibition* given him, *Gen.* 2. 16. He fell into the height of misery and calamity losing that *Sanctity and Justice* which was confer'd upon him, being likewise made subject to all the horrid calamities we experience in this deplorable *Bannishment*, in which we are placed, being *cast out of* Paradise, (as it is fully explicated by *the* Holy *Council of Trent.*) For this Sin, and punishment, did not alone fall upon *Adam*; but also upon *all his Posterity*, derived from him by natural Generation, as from the Seed, and cause of all these miseries. Now Man being thus *fallen* from his happy Estate, could not be *raised again* to his former Dignity, by any endeavours of Men, or Angels. Wherefore there only remain'd this way of Redeeming us, and reconcile us to God in His *Blood*, *to wit*, that the *infinite Virtue* of the *Son of* God should assume *our infirme nature*; and by that means take away, or destroy

ſtroy the *infinite malice* of Sin. The *Faith* and *Confeſſion* of this *Redemption* is, and alwayes was neceſſary, for the obtaining of *Salvation*; as God did foretel from the *Begining*. For, in that condemnation of Mankind, which preſently followed his Sin, there was alſo forthwith revealed a *hope of a Redemption*, in theſe words, Gen. 3. 15. *I will put enmity between thee, and the Woman, and between thy Seed, and her Seed: She ſhall cruſh thy head in pieces; and thou ſhalt lay ſnares at her heels.* Theſe words did foretel the Devils loſs, by Mans being freed by *our Saviour* from his ſervitude. This promiſe was often confirm'd and a clearer ſignification of this his Counſel, and Decree was revealed, to ſuch, eſpecially, as God did more particularly Favour. But amongſt others, whereas he had very often ſignified this Miſtery to the *Patriarch Abraham*, ſo at that time, he more manifeſtly declar'd it, when he obeying God's command, would have Sacrificed his only Son, *Iſaack*. For then he ſaid unto him, Gen. 22. 16. *Becauſe thou haſt done this, and haſt not ſpar'd Thy only begotten Son, I will bleſs Thee, and multiply Thy Seed as the Stars of Heaven, and as the Sand that is by the Sea Shore. Thy Seed ſhall*

poſſeſs

possess the Gates of their enemies; and all Nations in the Earth shall be Blessed in thy Seed, because thou hast obeyed my Voice. From which words we may clearly discern, that he was to come of *the Seed of Abraham*, who was to Save the World from the most cruel Tyranny of the Devil. Moreover not long after this, our Lord (to conserve the Memorie of this promise) ratified the *same Covenant* with *Jacob*, *Abrahams Grand-child*, Gen. 28 12. For when he in his sleep, *saw a Ladder, standing upon the Earth, whose top touched the Heavens, and Angels ascending and descend-by it*, he heard likewise *our Lord*, *leaning upon the same Ladder*, saying unto him, *I am the Lord God of* Abraham, *thy Father, and* Isaack. *I will give to thee, and to thy Seed, the Earth upon which thou sleepest: and thy Seed shall be as the dust of the Earth. Thou shalt be dilated to the East, West, North, and South. And all the Tribes of the Earth shall be blessed in thee, and in thy Seed.* Neither did God afterwards omit to renew the Memorie of this His Promise to those of the Race of *Abraham*; and also to raise the hope, and expectation of a *Saviour*, in many others. For the *Common-Wealth*, and *Religion* of the *Jews* being established, he

began to be made more known to his people. For even Mute-things signified, and Men foretold, *what*, and *how great Benefits* this our Saviour, and Redeemer, *Christ Jesus*, was to bring into the World. *The Prophets* also, whose minds were illustrated with a *Heavenly Light*, did foretel to the people the *Birth* of the *Son of God*, the *wonderful works*, which He, (being *Born Man*,) was to do; His *Doctrine*, *Manners*, *Customs*, *Death*, *Resurrection*, and other *Misteries*. All which things they did so manifestly *teach*, and *foretel*, as if they had been then acted. So that, if (the diversity of *future* and *past* times being taken away) there will seem to be no difference between the *Predictions* of the *Prophets*, and the *Preaching* of the *Apostles*, nor between the *Faith* of the *Ancient Patriarchs*, and *Ours*.

Thus of this Article *in General*. But now we must speak of it in *Particular*.

Of

Of the Name Jesus Christ.

JESUS is the proper Name of Him, who is both *God* and *Man*, [and has Redeemed us by His Death, and Passion;] as is manifested by this Word, which signifies as much as *Saviour*; Now this Name was not given Him by chance, nor by the judgment, and will of Man, but by the *Councel* and *Precept* of GOD. For the Angel told his Mother, *Mary*, Luke, 1. 31. *Behold, You shall conceive in your Womb, and shall bear a Son, and you shall call his Name* JESUS. *Joseph* also, the Virgins *Spouse*, was not only commanded, that he should call the child by this Name; but it was likewise further Declared unto him, why he should have that Name. For it is said *Mat.* 10. 12. Joseph, *Son of* David, *fear not to take* Mary, *thy Wife. For that which is born in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name* Jesus. *For he shall save his people from their Sins.* Many are called by this Name in Holy *Writ*; as the Son of *Nave*, who succeeded

ceeded *Moses*, and conducted the *Israelties*, (freed by *Moses* out of *Egypt*) into the *Land of Promise*; which was denied unto *Moses* Himself. Likewise *Josedech*, the Son of a Priest, mention'd *Eccles.* 49. 12. had this Name. But with much more reason was it confer'd upon *our Saviour*; who did not only free a particular people from hunger, or the slavery of *Egypt*, and a *Babylonical* Tyrrany; but likewise all *Mankind*, (sitting *in the shadow of death*,) from the horrid servitude of Sin, and the Devil; bringing them unto a *supernatural Light*, of *Christian Faith*, *perfect Liberty*, and *Eternal Salvation*; procuring also for them a *Right*, by way of *Inheritance*, to the Kingdome of *Heaven*; and reconciling them to God His *Father*. Those others, who were called by this Name, being *Types*, and *Figures* of *Christ* our Lord; by whom we have received the forementioned Benefits. This Name *Jesus* comprehends in its Signification, all other names attributed to *Christ* by the *Prophets*. For, whereas those other names did *only in part*, manifest the Salvation, which we were to receive by Him: This name *Jesus* comprehends the entire force, and efficacie of this our *Redemption*. To the Name *Jesus* is ad-

added the Name, or Word *Christ*; which signifies to be *Anointed*; and is a Title, or name of *Honour*, and *Office*. Neither is it only attributed to our *Saviour*, but also to many others. For the ancient Fathers, called *Priests* and *Kings* CHRISTS; whom for the *Dignity* of their *Office*, God commanded to be *Anointed*. For *Priests* are such, as commend the people to God by their daily Prayers, and offer Sacrifice to God, to beg Mercy for them. To *Kings* the Government of the people is committed; and to them it belongs to make, and give Authority to *Laws*, to defend the *innocent*, and punish offendors. Now because *these Functions* do particularly represent the *Majesty* of God upon Earth, therefore those, that were chosen to execute the *Regal*, or *Priestly* Functions, were to be *Anointed*. It was also the custome to Anoint Prophets; who were Gods *Messengers*, and *Interpreters*, manifesting to us the secrets of Heaven; and labouring to correct our lives by good *Precepts*, and the foretelling of things to come. When *Jesus Christ* our Saviour, came into the World, He took upon Him the parts and Offices of these *Three sorts* of Persons; *to wit*, of *Prophet*, *Priest*, and *King*; and from hence

He has the Name of *Christ* given Him; and is *Anointed* for the performance of these Fuctions, yet not *by Man*, but by the *Virtue* of His *Heavenly Father*; and likewise not with *material* Oyl, but with that which is *Spiritual*; His most Holy Soul receiving the *Plentitude* of the Holy Ghost, and a greater abundance of *Grace*, and other *gifts*, than any otherr ceated nature. this is clearly delivered by the Prophet *David*, *Psal.* 55. 8. when speaking to his Redeemer, he said, *You have lov'd Justice, and hated iniquity; Therefore God hath Anointed you, Your God, with the Oyle of Joy, above your companions.* This the Prophet *Esay* yet more clearly express'd in these words (*Isa.* 61. 1.) *The Spirit of our Lord is upon me; because He has anoitned me: to Preach unto the mild He hath sent me.* Wherefore, by this it appears, that *Jesus Christ* was the *Chief Prophet*, and *Master*; who has taught us the Will of God, and, by whose Doctrine, the World has receiv'd the knowledge of His *Heavenly Father*. Hence it is manifest that *this Name* most particularly belongs to Him; because, *all the Prophets*, that had it, were his *Disciples*, chiefly sent to foretel the coming of this *great Prophet*; who came to save the World. Moreover,

Christ

Christ was also a *Priest*; yet not of the *Order* of the Tribe of *Levi*; but (as the Prophet sayes,) *Psal.* 109. 4. *Thou art a Priest for ever, according to the Order of* Melchisedech. This is most exactly declar'd by the *Apostle* writing to the *Hebrews* (*Chap.* 5. 7.) Lastly, *Christ*, (not only *as God*, but even *as Man*,) was also a *King*: of whom the *Angel* said (*Luke*, 1, 33.) *He shall Reign for ever in the House of* Jacob; *and of his Kingdome there shall be no end.* Wherefore, this *Kingdome* of *Christ* is *Spiritual*, and *Eternal*, *begun* upon Earth, and *perfected* in Heaven. Now He executes this Office in *the Church* with an admirable Providence; Governing, and Defending it from the attempts, and snares of its *Enemies*. He also prescibes it *Laws*; and not only gives it *Sanctity*, *and Justice*, but likewise Power, and strength to *persevere* in it. But now although both the *Just*, and *wicked* are contained within the *Bounds* of this Kindome; and therefore all Men do, in *some manner*, belong to it; yet they above others do experience the *Supream Goodness*, and *Bounty* of this *King*, who lead an *innocent and perfect Life*, according to his *Laws*, and *Precepts*. Now this Kingdome belongs not to Him by an *Hereditary*, or *Hamane* Right,

(although He had His *Origine* from *Kings*;) but he was therefore a *King*, because God confer'd upon him all the *Power*, *Amplitude*, *and Dignity*, which Mans nature was *capable* of. And hence it is, that He gave him the Dominion of the *whole Kingdome* of the *World*; *all things* being to be *fully*, and *perfectly* subjected to Him at the Day of *Judgement*; Such subjection being now already *begun*.

Thus of this Name Jesus Christ.

HIS Only SON.

BY these words More Sublime Misteries are proposed to be Believed, and contemplated; As first this; *to wit*, that the *Son* of God is as *truly God*, as His Father, who *begot* Him from all *Eternity*. Secondly, by these words, we confess Him to be the *Second Person* of the *most Holy Trinity*, perfectly *Equal* to the *other Two*. (For nothing *unequal*, or *unlike* ought to be believ'd, or so much as thought upon in the *Divine Persons*

ſons; Since we acknowledge, that there is but *one Eſſence*, *Nature*, *Will*, and *Power*, belonging to Them all:) which although it be maniſeſt from many paſſages, or *Oracles* of Holy *Writ*, yet it is moſt clearly expreſs'd, and delivered in that Teſtimony of S. *John* (*John*, 1. 1.) *In the beginning was the Word*. But we are to take notice, that when we ſay, that *Jeſus is the Son* of God, we are not to think of any thing Terrene or mortal in his *production*, or *Generation*; For we muſt, believe that his *Father* begot Him *from all Eternity*, in ſuch a manner, that it can neither be *penetrated*, nor perfectly *underſtood* by us; but yet it muſt be *venerated* and believ'd with all Piety, and with ſo firm a Faith, that we being aſtoniſhed with the admiration of the Myſtery, may be able to ſay with the Prophet *Eſay*, (*Iſa.* 53. 8.) *who ſhall declare his Generaton*? This therefore we are to believe concerning it, *to wit*, That *the Son* is of the *ſame Nature*, *Power*, and *Wiſdom* with His *Father*; as is moſt plainly, and clearly confeſs'd, and acknowledg'd in the *Nicen Creed*, by theſe words, *And in Jeſus Chriſt His only Son, Born of the Father before all Ages, God of God, Light of Lights, True God of the True God, Begotten, not Made, Conſubſtan-*

tial

tial to the Father, by whom all things were made. But of all the *Similitudes*, which are brought to manifest the way, and manner, of this His *Eternal Generation*, that seems to be the most Proper, which is taken from the *Thought* of our *mind*, or *understanding*; And hence it is, that St. *John* names the *Son*, *Verbum*, (that is, *the Word.*) For as our *mind*, understanding it self by reflection, frames an *Image* of it self, which is called by Divines, *Verbum*, to wit, a *Word*; (So God in as much as *humane* things may be compar'd to *Divine*) *understanding* himself, *begets his Son*, the *Eternal Word.* Wherefore, if we will contemplate what *Faith* proposes, we must sincerely confess, and believe, that *Jesus Christ* is both *True God*, and *true Man*, *begotten* (as God) by his *Father*, from all *Eternity*; but *Born* in time, (as Man, of His Mother, *Mary the Virgin.* We are here lastly to take notice, that although we acknowledge *Two Nativities* in *Christ*, yet we believe that there is but *One Son*; because there is but *One Person*; in which the *Divine*, and *humane natures are united.* Now, (as to His *Divine Generation*,) He has no *Brothers*, *or Co-heirs*; Since He is the *Only Son* of His *Father*, and Men the works of His hands. But if we con-

consider His *humane Generation*, He has many *Brothers*, both called, and reputed so by Himself; as being to partake with Him in the *Glorie* of His *Paternal Inheritance*. To this Degree of Dignity, and Honour those are rais'd, who adhere to our Lord *Jesus Christ* by *Faith*, and manifest by *Deeds*, and *works of Charity*, the *Faith*, which they profess in words. And from hence it is, that He (*to wit*, Our *Saviour*) is called by the Apostle, *Rom.* 8. 29. The *First-borne* in many *Brethren*.

Thus of the words, HIS Only SON.

OUR LORD.

MANY things, in the Holy Scriptures, are said of our Saviour; Some of which agree to Him, *as Man*; others, *as GOD*: because he received from *both Natures* their *diverse Properties*. Wherefore, we truly say, that Christ is, *Omnipotent*, *Eternal*, *Immense* &c. (which He has from his *Divine nature*:) Again, we say of Him, that

that *He suffer'd, was Dead*, and *rose again*; which belongs to Him from His *Humane Nature.*) But, besides these, there are other things, which agree to Him from *Both Natures*; as (for example) this Name, *LORD*; For, as (according to His Divine *nature*) He is *Eternal God* with the *Father*, So He is *equally Lord of all things with the Father*; and as *He* and the *Father*, are not *several Gods*; So also *He*, and the *Father*, are not *several Lords*. But now (for many reasons) even as He is *Man*, He is Justly called our *Lord*. First, because He is our *Redeemer*, and hath freed us from our Sins: and therefore, He hath Justly deserved this Title to be truly called Our *LORD*. This the Apostle teaches, *Phillip*, 2. 8. Saying, *He humbled himself, being made obedient unto death, even the Death of the Cross. Wherefore God hath exalted Him, and given him a Name, which is above all Names: that in the Name of* JESUS *every knee may Bow, of the Celestials, Terrestrials, and Infernals; and every Tongue confess, that our Lord Jesus Christ is in the glorie of God the Father.* Moreover, to confirm this, He sayes of himself, after his Resurrection, *all Power in Heaven, and Earth is given to Me.* He is likewise from hence most Justly Stil'd our

Lord,

Lord, because the *Two Natures*, *Divine*, and *Humane*, were joyned together in *One Person*. For by this admirable conjunction He deserved (although he had not Died for us) to be made generally *Lord of all things Created*; but yet most especially of the *Faithful*; who ought to obey, and serve Him with all possible industrie, and the fervent affections of their Souls. We may manifestly discern how just it is, that we (who have receiv'd *our Names* from Him; as also the *Divine gift of Faith*; by which we know our iufinite *Obligations* to Him, for his *immense Graces*, and *Favours*) should, above all others, perpetually dedicate, and consecrate our selves to Him, entirly as *Bond-servants* Redeem'd, and freed by Him. And this at our *Baptisme*, before the Church Dore, we professed to do. For we Publickly declar'd there, that we *renounc'd the World*, and the *Devil*, and gave our selves totally up to Him, and to his Service. Now, if it be thus enroll'd into this *Christian Warfare*, we, by so Holy, and solemn a Profession, have Vow'd, and given our selves up to *Christ as our Lord and Redeemer*; what punishments shall we deserve, if being thus enter'd into the Communion of his Church and likewise knowing the *Will* and *Laws* of

God,

God, and partaking of the *Grace of the Sacraments*, we yet live in subjection to the *Laws*, and *precepts* of the *World*, and of the *Devil*. Making it appear, as if when we were *Baptiz'd*, we had given up our *Names* to these, and not to *Christ*, our *Lord*, and *Redeemer*. But now whose heart will not be enflam'd with the fire of Love, who considers the infinite *Favour*, and *Goodness*, of so great a *Lord* manifested unto us? who, although he have us thus in his Power, and under his *Dominion*, as *servants Redeemed* with His *Blood*; yet he has so much *Love* for us, that He does not Stile us *Servants* but *Friends*, and *Brethren*? John 15, 4. This certainly Obliges us to acknowledge, Worship, and Reverence Him, as Our only Supream *LORD*.

Thus of His being termed Our LORD.

Ar-

Article III.

Who was Conceived by the Holy Ghost, Born of the Virgin MARY.

BY what has been ſaid in the former *Article*, we may underſtand, what admirable, and ſingular *benefits* we have received from GOD, by being freed from the ſervitude of the moſt cruel *Tyranny* of the *Devil*., and rais'd to the Dignity, and Honour of being the Sons of God. But if we reflect withall upon *the way*, and *manner*, how this was done, there is nothing that will ſeem more Stupendious, and Illuſtrious, than the infinite Goodneſs, and Love of God, manifeſted to us in this Miſterie, which the Holy Scriptures frequently deliver and propoſe unto us, as the *chief Origine* of our Salvation; Since here the Two Natures, Divine and Humane, were joyned, and united together in one Perſon of the Divinity. By this Article therefore, we

we confess, and believe, that *Jesus Christ* Our *only Lord*, the *Son of God*, when He took *Humane Nature* upon Him in the wombe of the *Virgin Mary*, was not conceived of *Mans seed*, as other Men; but *Supernaturally*, by the virtue of the holy *Ghost*; So that the *same Person* remaining GOD (which he was from all *Eternity*) became *Man*, which before he *was not*. That this is the Sense, and true Notion of *these words*, appears evidently by the *Confession* of the Sacred *Council of Constantinople*, express'd thus; *Who for us Men, and for our Salvation came down from Heaven, and was Incarnate* (or *assumed Humane nature*) *by the Holy Ghost, of the Virgin* MARY, *and thus was made Man*. This is also delivered by St. *John* the *Evangelist*; who was informed of this most *Sublime Mystery* from the *Breast* of Our *Lord*, and *Saviour* Himself. For he having declared the *Nature* of the *Divine Word*, by saying *In the Beginning was the Word, and the Word was with God, and God was the Word* John. 1. 1. Lastly he concludes thus, *and the Word was made Flesh, and dwelt in us*. Wherefore, by this it appears, that *the Word* (which is the *Hypostasis*, or *Person*, of the *Divine Nature*) did so assume *Humane nature*, that there was

was *One, and the same Hypostasis* (or *Person*) of both Natures, *to wit*, the *Divine, and Humane*; by which it came to pass, that so admirable a Conjunction conserved the Actions, and Praperties of *both those Natures.* Whence the great St. *LEO* sayes, *that Glorification did not consume the Inferiour, nor Assumption lessen the Superiour.* Serm. *de Nativitate.* But when we say, that the *Son of GOD* was *conceived* by the *Virtue of the Holy Ghost*, we do not intend to signifie, that the Mysterie of the *Inearnation* was effected by *One Person* alone. For although *One Person*, (to wit the *Son*) assumed *Human Nature*; yet all the *Three* Persons of the Blessed *Trinity* (to wit, *Father, Son*, and *Holy Ghost*) were *Authors* of this Mysterie. For this is to be held as a General rule of Christian Faith, *That what* God *does out of Himself in created things, is common to all the Three persons*; not belonging to One, more then to another, or done by one more without the Other. Now that *One person* proceeds from *another*, this cannot be *common* to them all. For the *Son is begotten by the Father* alone; and the *Holy Ghost* proceeds from the *Father*. and the *Son.* But whatsoever proceeds from them out of Themselves; all the *Three Persons*

Act, and Effect, without any difference: and of this nature is the *Incarnation* of the *Son of* GOD. But although this be so, yet the Holy Scriptures use to attribute that to *One person*, which is common to *Them all*; as, (for example) *Supream power* of all things to the Father, *Wisdom* to the *Son*, and *Love*, to the Holy Ghost: Wherefore because the Mysterie of the *Incarnation* declares a singular, and immense Goodness, and *Love* of God towards us; therefore this work is especially, and, in a certain particular manner, attributed to the Holy Ghost. It is here to be noted, that in this Mysterie some things are acted according to the course of Nature; others above it. For that the Body of Christ was formed of the most Pure Blood of His Virgin-Mother, this was natural; Since it is common to all Men to have their Bodies so framed. Now that which surpasses the order of Nature, and Mans understanding is this, *to wit*, that assoon as the Blessed Virgin assented to the words of the Angel, Saying, *behold the Handmaid of our Lord; be it done unto me according to your Word*, Luke 1. 38 Presently the most *Sacred Body* of our Lord was *Formed*, having a *Soul* associated to it, capable of reason.

ſon. So that, in the ſame inſtant of time, He was both *perfect God*, *and perfect Man*. Now, that this was a *new*, and *admirable work* of the Holy Ghoſt, none can doubt; Since according to the *Order of Nature*, no Mans *body* is, or can be, informed with a *reaſonable* Soul, before a prefixed time. Moreover, unto this, there was here added that, which was moſt ſtupendiouſly admirable; *to wit*, that as ſoon as the *Soul* was *united* to the *Body*, the *Divinity* likewiſe was *joyn'd* with the *Body*, and *Soul* of CHRIST. Whereupon he became, at the ſame inſtant of time, *perfect* GOD, and *perfect Man*, and from hence the moſt Sacred Virgin is truly and properly termed *Mother of* GOD, *and Man*; Since at the ſame moment, She conceived both GOD, *and Man*. This was ſignified to her by the Angel, when he ſaid, *behold, You ſhall conceive in your womb, and bring forth a Son, and you ſhall call His Name* JESUS, *He ſhall be* Great; *and ſhall be called the Son of the moſt High*. Luke, 1. 31. This fulfilled what the Prophet Eſay foretold (*Iſa.* 7. 14.) Saying, *behold a Virgin ſhall conceive, and bring forth a Son*. This likewiſe *Elizabeth* repleniſhed with the Holy Ghoſt, and underſtanding the Conception of the

Son of God, declar'd in these words, *Luke*, 1. 43. *Whence happens this to me, that the Mother of my Lord comes to me*! But now moreover as the Body of Christ was form'd of the most pure Blood of the Blessed Virgin, without any concurrence of Man, by the sole virtue of the Holy Ghost, (as was formerly said) so also, assoon as he was conceived, His Soul receiv'd a *Superabundant Communication* of the Holy Ghost with all sorts of *Supernatural gifts and Graces*. Neither did he receive such *Sanctity*, and *Grace*, nor did God give Him the *Spirit* (as St. *John* testifies, *John*. 3.) in any certain, limited measure, as he does to other Men; but infused *all* Grace, into his Soul, in such a full plentitude, and perfection, that *from his fulness we have all received*. John. 1. 16. It is to be noted, that we must not call Christ an *Adoptive* Son of God, although he had the *Spirit*, by which Men receive the *Adoption* of the *Sons* of God. For since He was by Nature the Son of God, the Grace, or Name of *Adoption* can no way be thought to agree to Him.

Now from what has been said concerning the admirable *Mysterie of the Conception*, and to the end, that the benefit thereof may re-

redound unto us, we are to know, and often to call to mind, that God assumed a Humane Body, and was *made Man*, in such a manner, as is not to be comprehended by Mans understanding, nor Explicated by words. Yet this we know, *to wit*, that the reason why he was *made Man*, was that we, Men, might be *born again the Sons of* GOD. Lastly, when we have attentively considered these things, then let us *believe*, and *adore*, with an humble, and Faithful mind, all the *Mysteries* which are contained in this *Article*, without being *too curious*, in searching, into this Mysterie; which can hardly ever be done without danger, aud Prejudice.

Thus of these words, conceived by the Holy GHOST.

Born

Born of the Virgin MARY.

WITH what Joy, and satisfaction, we ought to believe *this Mysterie*, and meditate upon it, the words of the Angel, (who first brought this happy news to the World) do evidently declare. For He sayes, (*Luke*, 2. 10.) *I manifest and declare to you the great Joy that shall be to all people, because this day is born to you a Saviour, (which is Christ Our Lord,) in the City of David. And this shall be a Sign to you; You shall find the Infant Swadled in Clothes, and laid in a Manger. And suddenly there was with the* Angel *a multitude of the Heavenly Army, praising God, and saying; Glory be to GOD, on High, and Peace upon Earth, to Men of Good Will.* We are here to take notice, that by this Mystery, that wonderful and most ample Promise made to *Abraham*, to wit, *that all Nations should be Blessed in his Seed.* (Genes. 22. 18.) *began to besulfill'd.* For the blessed

blessed Virgin *Mary*, (whom we truly acknowledge, and venerate as the *Mother of God*, (since she brought forth that person that was both *God and Man*,) was of the Line of *David*, who descended from *Abraham*. But now as the *Conception* of our Lord, and Saviour did wholly transcend the order of Nature; So also nothing, but what is *Divine*, is to be contemplated in *His Birth*. Moreover that which is most admirable in this Mystery, and exceeding Mans understanding, words, or thoughts, is this, *to wit*, that *Christ* was born of a *Mother*, without diminishing her Virginity. For as he rose out of the *Tomb*, it being *closely shut, and lock'd up*. Mark, 16. 4. And likewise (came in) to His Disciples, *the Doores being shut*. John, 20. 19. or (to make use of a natural Example) as the rays of the Sun penetrate the thick Substance of a glass without breaking it, or doing it the least hurt; So Our Lord *Jesus Christ* came out of His *Mothers Womb*, without the least prejudice to her *Virginity*. Now this was effected by the *Holy Ghost*; who did so assist her, at the instant, both of her *Conceiving* and Birth of her Son, that He made her Fruitful, remaining still *Virgin*. It is here to be noted,

that Christ is termed by the Apostle, in divers places *the second Adam*; as *Rom.* 5. 12. 16. 17. 1. *Cor.* 15. 21. 22. 25. and is compared by him with the *First*. For, as in the *First Adam*, all Men were *Dead*; So, in the *Second*, all are *Revived*, or *Restor'd* to *Life*, [that is, as to the sufficiency of the Price paid for Mans *Redemption*.] and as *Adam* (as to our natural Life) is our *First Parent*; So *Christ*, (as to our Supernatural Life) as likewise our *First parent*, as being the Author of *Grace*, *and Glorie*. We may also thus compare His Blessed *Virgin-Mother* with *Eve*; that so the *Second Eve* (which is *Mary*) may correspond with *the First*; For *Eve*, by believing the Serpent, brought *Malediction*, and *Death* upon Mankind; and *Mary*, by believing the Angel, brought *Benediction*, and *Life* unto Men. Moreover by *Eve* we are born *Sons of Wrath*; by *Mary* we receive, and obtain *Jesus Christ*; by whom we are *regenerated*, and born *Sons of Grace*. To *Eve* it was said, *You shall bear children with pain*. Gen. 3.16. From which Law MARY was exempt bringing forth JESUS, the Son of God, without any such sense of pain. But now since this *Conception*, and *Nativity* of our Saviour, contain so great, and admirable

rable *Mysteries*, it was suitable to the Divine Providence, to let them be signified by many *Figures*, and *Predictions*. Wherefore Holy Doctors have expounded many passages of the Holy Scriptures in this Sense, or as Figures of these Mysteries. As (for example) and in a most particular manner These, *to wit*, the *Gate of the Sanctuary*; which the Prophet *Ezechiel saw shut* (Ezech. 44.) *Also the stone cut out of a Mountain without hands which became a great Mountain, and fill'd the whole Earth*, Daniel. 2. 34. 45. Then *Aarons* Rod, which, amongst all the Rods of the Princes of *Israel*, alone *became green*. Numb. 17. 8. Likewise the *Bush*, which *Moses* saw on *Fire*, and yet not *to burn*, Exod. 3. 2.

Thus of these Incomprehensible
MYSTERIES.

An

AN EXHORTATION.

THESE *MYSTERIES*, written for Our Instruction (*Rom* 15. 4. ought to be fix'd in our minds, and hearts; that we may first render infinite thanks to God for these Admirable Benefits; and withall reflect seriously, and labour to imitate this admirable, and singular example, or Pattern, of profound Humility. For what can be more Proper to suppress the Pride, and haughtiness of our Minds, than to reflect, and consider, that God has so humbled Himself, that he has communicated His Glorie to Men, and has likewise taken upon Him Mans *infirmity*, and *frailty*; That infinite and Supream Majesty becoming Man, and administing unto Men, *at whose beck the Pillars of Heaven shake*, & *tremble*, Job. 26. 11. *he being born* upon earth, who is in *heaven ador'd* by the Angels. *Psal.* 96. 8. But now since God hath done these things for us, what are we to do, that we may perfectly, and entirely, serve, and obey Him? with what willingness

nes, and cheerfulnes of mind ought we to undergoe, and embrace all Offices of *Humility*. Now to move us to this; Let us reflect, what an instruction, and example *Christ* gave us at his *Birth*, before He had spoken any Word! He being born poor, and as a Pilgrim, in a borrowed lodging, a contemptible manger, and in the midst of Winter. For thus St. *Luke* relates it. *Chap.* 6. 7 *And it came to pass, when they were there, Her days were fully come that She should be delivered. And She brought forth her First-begotten Son, and swadled him in clothes, and Laid him in a manger, because there was no place for them in the Inn.* Could the *Evangelist* include all the Majestie, and Glorie of Heaven, in more humble words? For he saies not, *there was no place in the Inn; but there was no place* for Them *in the* Inn, *that is*, there was no place *for Him*, who saies of himself, *the World is mine*, and *the fulness thereof*, Psal. 49. 12. This is also Testifyed by another Evangelist, *John.* 1. 11. Saying, *He came unto his Own; but His own people received Him not.* Now when we have well consider'd this, then let us reflect, that G O D subjected Himself to the Humility, and Frailty of our Flesh, to raise

raiſe Mankind to the higheſt degree of Dignity. Which great Excellency, and Dignity Divinely confer'd upon Man, is ſufficiently declar'd by this, *to wit*, that He was *made Man*, who was *truly*, *and really God*. So that, we may now lawfully Glorie, that *the Son of God is our Bone*, *and our Fleſh*: which thoſe moſt Holy Spirits (*to wit*, the *Angels*) cannot do. For, as the Apoſtle tells us, *Heb.* 2. 18. He never took upon Him the Nature of *Angels*. Moreover, we are to take heed, and be careful, leaſt it happen, through our fault, that as he found *no place*, in *the Inne* at *Bethelem*, to be born in fleſh; So alſo now, when He is not thus to be *Born*, Hee'l find no plabe in *Our hearts*, to be born in *Spirit*. For this it is, which he moſt earneſtly deſires, as infinitly coveting our Salvation. Wherefore, as He *was made Man* above the *Order* of Nature, by the *virtue* of the Holy Ghoſt; and *born*, not only *Holy*, but even *Holineſs* it ſelf; So likewiſe we ought to be Born, *not of Blood*, *nor by the will of the Fleſh*, *nor by the will of Man*, *but of God*, John. 1. 13. and then as *new Creatures*, we are to walk in *newneſs of Life*. Rom. 6. 4. Seeking to conſerve that *Sanctity*, and *Integrity* of mind, which becoms Men *regenerated*

rated by the Spirit of God. For, by this, we shall, in some measure, express a certain *Image* in our selves, of this *Conception*, and *Nativity* of the *Son of God* : which we faithfully *believe* and *Adore*, and thus *behold in Mysterie* the *Wisdom of* God, *which is hidden*. 1. Cor. 2. 7.

Thus of these words, born of the Virgin MARY.

Article. IV.

Suffered under Pontius Pilate, was Crucified, Dead, and Buried.

HOW necessary itis that we shouldexactly understand this *Article*, & how perfectly, and cordially, the Memory of our Lords Passion ought to be fiix'd in Our hearts; the Apostle teaches us, when he saies, *that he knew nothing but Jesus Christ, and Him Crucified* Cor. 2. 2. Wherefore all industre is to be here employed in illustrating this Admirable *Mysterie*; that by this

this, we may be excited to meditate seriously upon it, and to make it our business and whole endeavour, to return a grateful acknowledgement, to God, for this his *Immense* Love, and goodness, manifested to us in this Stupendious work of our *Redemption*.

We are therefore to know, that Faith proposes to us to believe, that *Christ*, Our Lord, was *Crucified*, when *Pontius Pilate*, by the Command of *Tiberius Cæsar*, was made Governour of *Judæa*. At which time he being taken, scoff'd at, injured, and tormented in divers manners, was lastly *Crucified*. Now first as to the Perception, and feeling of these Torments; there can be no doubt, but that the *Soul* of *Christ* (as to the *animal* part of it) was in a very high degree sensible of them. For since He truly assumed *Humane Nature*, we must necessarily confess that the *inferiour Portion* of his Soul, could not be exempt from feeling a most Prodigious Pain. Whence he saies of himself, *Mat.* 26. 28. *My Soul is sorrowful even unto Death*. For although the *Divine Person* was joyn'd to *Humane Nature*, yet this did no way Free him from being sensible of pain; no more, than if there had been no such conjunction: Since

in

in that *One Person* of *Jesus Christ both Natures* (*the Divine, and Humane*) retain'd their *Properties*. And therefore that which was *passible*, and *mortal* (to wit *Humane Nature*) remain'd so: and likewise that which was *impassible* & *immortal*, (*to wit*, the *Divine Nature*) retain'd its *Propertie* of being *Immortal*, *and Incapable* of suffering any thing. The declaring that *Jesus Christ* suffer'd at that time, when *Pontius Pilate* was Governour of the *Province of Judæa*, was done, to make the story more exact, and that all Men might have a more perfect, and full knowledge of this so great, and Admirable, a *Mysterie*; by having the certain time set down when this happen'd. Moreover, these words do declare, and manifest the fulfilling of that Prediction of our Saviour Himself, saying. *Mat.* 20. 19. *They shall deliver him up to the* Gentiles, *to be mock'd, scourged, and Crucified.* His particular manner of Death upon *the Wood of the Cross*, was Divinely pre-ordain'd, that so from whence Death took its Origin, thence Life might be restor'd. For the Serpent, who overcame our First Parents by the *Wood* of the *Forbidden Fruit*, was conquer'd by *Christ* in the *Wood of the Cross*. Many other reasons, of this are assigned by

by the Holy Fathers, to ſhew, that it was convenient for our *Redeemer*, to ſuffer Death *upon the Croſs*. But as to this it is ſufficient to believe, that our Saviour made choice of that kind of Death, which might ſeem moſt fit, and accommodated to the Redemption of Mankind; there being no kind of Death more *ignominious*, and *infamous*, than the Death of the Croſs. And this was not only ſo eſteem'd among the Gentiles, but alſo in the Law of *Moſes*. For, *Deut.* 21. 23. *That Man is ſaid to be accurſed, who is hang'd upon a Tree.* We are to be moſt dilligent in *reading the Hiſtory* of this *Article*; which is moſt exactly ſet down by all the Evangeliſts; that by this means we may come to know, at leaſt the *chief Heads* of this Myſtery: which may ſeem to be moſt neceſſary, to confirm *the Truth* of our Faith. For *Chriſtian Religion*, and *Faith*, is grounded upon this *Article*, as its Foundation: which being ſubmitted to all the reſt, will ſeem eaſy to be Believed. For, there is nothing, that can appear more ſtrange, and harſh to Mans underſtanding, then the *myſtery* of the *Croſs*; it being very hard for Man to conceive, that *his Salvation* ſhould depend upon the *Croſs*, ad upon Him that for us *hung* upon it:

But

But in this, (as the Apostle teaches us, 1. *Cor.* 1. 21.) we are infinitely to admire the wonderful Providence of God. *For, since in the Wisedom of God, the World did not know God by Wisdom, it pleased him by the Folly of Preaching to Save Believers.* Wherefore it is not to be admir'd, that the Prophets, before the *comming* of *Christ*, and the *Apostles* after His *Death*, and *Resurrection*, did so much labour to perswade Men, that He was the *Redeemer* of the World, who was to be *Crucified*, to bring them by this under his Power, and Subjection. Therefore our Lord, (since nothing was more Remote from Mans understanding, than the *Mystery of the Cross*,) presently after Mans Fall never omitted, as well by *Types, and Figures*, as the *Oracles* of the *Prophets*, to signifie and foretell the Death of His *SON*.

But now that we may speak something of *these Figures*, we are to know, that the First was *Abel*, kill'd by the envy of his Brother. *Gen.* 4. Then *Isaak*, the Sacrifice mention'd, *Genes.* 22. Moreover the *Lamb*, which the *Jews* Sacrificed, when they went out of *Egypt*. Exod. 12. Likewise the *Brazen Serpent* which *Moses* set up in the Desart. *Numb.* 25. All these were

Figures of the Death of *Christ*. Now as to the *Prophets*, so many of them did Prophesie of this (as it is well known) that it is not needful in this place to speak of them. But above all, (omitting *David*, who comprehends in *His Psalms* all the chief *Mysteries* of our *Redemption*) the *Prophesies* of *Esay* are so clear, and plain, that he may be justly said, rather to have spoken of a *thing past*, than foretold a thing *to come*.

Thus of these words, Suffered under Pontius Pilate, was Crucified.

The second part of this ARTICLE.

DEAD, and BURIED.

JESUS CHRIST, after He was *Crucified*, was truly *Dead*, and *Buried*. Neither was it without Cause, that this is *seperately* proposed to us to be *believed*; since there were some, who denied Him to have *Died upon the Cross*. Wherefore the Apostlse did justly think fit to oppose this Doctrine of *Faith* against such an *errour*: Now of the *Truth* of this, there is no place left for us

us to doubt. Since all the *Evangelists* consent, that *Jesus Christ gave up his Spirit. Mat.* 27. *Mark.* 15. *Luke*, 23. *John* 19. Moreover, since Christ was a *true* and *perfect Man*, He was likewise truly capable of *Death.* But Man dies, when his Soul is separated from the Body, or when *he gives up his Spirit.* Wherefore, when we say that *Jesus* was *Dead*, we signific, that His *Soul* was divided from his *Body.* But yet we do not grant, that his *Divinity* was separated from his *Body*, but rather we constantly believe, and profess, that his *Soul* being seperated from his *Body*, the *Divinity* was always joined, both *to the Body* in the *Sepulcher*, and likewise to his *Soul*, descending *unto Hell.* But it is to be noted, that it was convenient, that the Son of GOD should Die, that by His death *he might destroy him*, who *had the command of Death* (to wit *the Devil*) *and might free those who through fear of death, were obnoxious to servitude, during their whole Lives* Heb. 2. 14. Moreover, this was Singular in Christ our Lord, that He *then* Died, *when* he had *decreed* to die; and was not *compell'd* unto it by any violence; but *assumed* it when he pleased. Neither did he only appoint, and determine *his Death*, but likewise the

place, and *time* of his Death. For so the Prophet *Esay* hath written (*Isa.* 53. 1.) saying, *He was offered up, because it was his Will*; and likewise our Lord said of himself before his *Passion* (*John*, 10. 11.) *I give up my Life that I may take it again. No Man takes it violently from Me; But I give it up freely, and of my Self; and have Power to take it again.* But now, as to what concerns the *time* and *place* of his Death, when *Herod* sought by Snares to take his Life from him, He said, *Luke*, 13. 32 *Tell that Fox, Behold, I cast out Devils, and do many Cures, to day, and to morrow; and the Third day I will end my Life. Yet I must walk to day, and to morrow, and the day following, Because a Prophet is not to die (or to be put to Death)* out of *Hierusalem*. Hence therefore it appears, that He suffer'd nothing against his will, or by compulsion; but that He freely offered up Himself: And therefore going forth to meet his enemies, he said to them (*John*, 18. 5.) *I am He*; thus voluntarily submitting Himself to endure all the Torments they most cruelly, and unjustly inflicted upon Him. Now this seems to be of the greatest force imaginable, to raise up our minds to a grateful acknowledgement of this

this ſtupendious Benefit, when we ſeriouſly reflect upon all his Pains, and Torments. For if a Perſon ſhould ſuffer all Torments for us, not by a *voluntary Election*, but by *Compulſion*, this would not be look'd upon as a very great Favour, or Benefit. But if ſuch a Perſon ſhould freely offer up his Life only for us, when he might avoid it, this would be ſo high an Obligation, that it could never be ſufficiently acknowledg'd, or any proportioned due thanks render'd for it, by any *Mind* the beſt diſpoſed, and inclined to *Gratitude*. From hence we may gather, how admirable, and tranſcendent the *Charity* of Our Lord has been, and how Divine, and Immenſe *the merit* thereof has likewiſe been in order to us. But now, that we confeſs him here to have been *Buried*, this is not put as part of an *Article*; it adding no *new difficulty* to that of his *Death*. For if we believe Chriſt *Dead*, we may alſo eaſily be perſwaded that he was *Buried*. But this was added, Firſt, that we might be leſs liable to doubt of his *Death*; Since, it is the chiefeſt argument to prove a Man *Dead*, if it can be made appear that he was *Buried*. Another reaſon of this was to make the *Miracle* of His *Reſurrection* more *clear*, and *manifeſt*. But it is here further

to be noted, that we do not only believe that Christs Body *was Buried*; but likewise this is proposed to us to be believed by these words; *to wit*, that *God was buried*. For, according to the rule of *Catholick* Faith, we most truly say, that *God was Dead*, *Buried*, *Born of a Virgin*, &c. For since the Divinity was never separated from the Body which was laid in the grave, we truly confess that *God was buried*. Now concerning the *Kind*, and *place* of His *Sepulcher*, it will be sufficient to read, what the Holy Evangelists have said of it. But there are *two things* chiefly to be consider'd here. The one is, that Christs Body in the Sepulcher, was no way corrupted: Of which the Prophet *David* thus foretold. *Psal.* 15. 10. *You shall not give Your Holy One to see corruption.* The other thing is that, which belongs to all the parts of this *Article*; *to wit*, that *Burying*, as likewise *Passion*, and *Death*, pertain to JESUS Christ *as Man*, and not *as God*. For to *suffer*, and *die*, could not only fall upon His *Humane Nature*; although they be all attributed to *God*; because they are truly said of *that Person*, who was at the same time both *perfect God*, and *perfect Man*. Now that we may devoutly meditate upon what has

has been ſaid, we are here firſt to conſider who it is that ſuffers theſe horrid Torments: whoſe Dignity, certainly, can neither by us be ſufficiently explicated by words, nor even conceived in Mind. St. *John* calls him the *Word which was with God*. Chap. 1. 1. The Apoſtle, in moſt exquiſite words, thus deſcribes him; *to wit, That he it is, whom God hath conſtituted Heir of all things; by whom he hath made the World; who is the Splendour of his Glory, and Figure of his Subſtance, who ſupports all things with the Word of his Power.* Hebrews, 1. 2. This therefore is He, who *Purging, and taking away the Sins of the World*, Sits *at the right hand of Majeſty, in the HEAVENS.* And to ſay all in one word, it is *JESUS CHRIST, God, and Man, that Suffers.* The Creatour ſuffers for His creatures, the Lord Suffers for his ſervants, He Suffers, by whom Angels, Men, the Heavens and Elements were made. He (I ſay) *in whom, by whom, and from whom*) all *things have their Being*, Rom. 11. Wherefore it is no wonder, that He ſuffering ſo many, and horrid Torments in his Paſſion, the whole edifice of the World was ſhaken. For, as the Sacred Text ſayes, *the Earth was moved, the Rocks were divided,*

and darkness was upon the face of the whole Earth, and the Sun likewise was obscur'd. Mat. 27. 51: Luke, 23. 44. Now if *mute* things, and such also as did want Sense, did Mourn for the Passion of their Creatour, let the Faithfull reflect, with what Floods of Tears they (*as Living Stones in this Building.* 1. Pet. 2. 5.) ought to declare their grief. Now if any one demands *what was the cause*, that mov'd the Son of God to undergo, or suffer his most bitter *Passion*, he will find this to have been the Chief; *to wit*, (besides *Original Sin*) the Vices, and Sins committed by Men, from the beginning of the World to this Day; and which shall be hereafter committed by them untill the end of the World. For, this the Son of God, our Saviour, intended in his *Passion*, and *Death*; *to wit*, to Redeem, and take away the Sins of all Ages, and abundantly, Yea, even superabundantly, and fully, to *satisfy His Father for them.* Now further to manifest the dignity of this stupendious work, this is also to be added, that Christ did not only Suffer for Sinners; but had them likewise for the Inflictors, and Authors of all the pains he endur'd: of which the Apostle writing to the *Hebrews*, speaks thus,

Chr

Chap. 12. 3. *Reflect upon him, who sustain'd such a contradiction,* (or such a fury of malice) *against Himself from sinners, that ye be not wearid out, or faint, losing Courage,* (*to wit*, in the undergoing Your Sufferings.) Now all are to be judg'd Guilty of this Crime, (*to wit*, of concurring to Christ's Death) who fall often into great, and horrid Sins. For, since our sins mov'd Christ our Lord, to *submit himself* to the *Death of the Cross*, certainly, such as wallow in Sin, and wickedness, do again, as much as in them lies, *Crucify in themselves the Son of God*, and *give a Testimony of it*. Heb. 6. 6. Which crime, assuredly, may seem infinitely greater in us, than it was in the Jews; Because they (as the same Apostle Testifies 1 *Cor.* 2. 8.) *if they had known it, would never have Crucified the Lord of Glory*. But now we, professing to *know him*, and yet *denying him* in Deeds, do in a manner seem to lay violent hands upon Him. It is here to be noted, that the Holy Text testifies, that Christ, our Lord, was delivered up to Death both by *His Father*, and by *Himself*. For he saies by the Prophet *Esay*. (*Isa.* 53. 8.) *For the sins of My people I have struck him*. And a little after, the same Prophet foreseeing in Spirit our Lord *wounded*

ded, and *buffeted*, has these words, *we have all err'd, as sheep, every one following his own wayes; and our Lord hath laid upon him the iniquity of us all.* Now of the *Son* it is written thus in the same place of the Prophet. *If he shall give up his Life for sin, he shall see his Seed long continued.* The Apostle likewise expresses this yet more fully. For, being desirous to shew unto us how much we may hope in the immense Mercy, and goodness of God, he saies thus, *Rom.* 8. 32. *He, that has not spar'd even his own Son, but delivered him up for us all, how can it be, that he has not likewise with him given unto us all things.* Now if we call to mind *the sweat* of our Lord, *as drops of blood falling upon the Earth*, when He did but think of the Torments, and excessive pains, he was a little after to endure, (*Luke*, 22. 24.) We may from hence easily conceive, that nothing could be added to this grief. For, if the very thought of these approaching Torments were so horrid, (as this *Bloody Sweat* makes fully appear) what may we think were the Torments themselves? But in examining some particulars, it will apppear evidently, that Christ, our Lord, suffer'd most excessive Pains *both of Body, and Mind.* For First, there

there was no part of his Body, which was not furiously tormented, His *Hands, and Feet* being fastened to the *Cross* with *nails*; His *Head* crush'd with the *Thorns*, and *strucken with a Reed*; His *Face* defil'd with *beeng spit upon*, and *buffeted*, and His whole Body cruelly scourged *with Whips*. Moreover, all sorts, and Orders of Men joyn'd in one *against our Lord, and his Christ* Psal. 2. 2. For both Gentiles and Jews were Perswaders, Authors, and Ministers of his *Passion*. *JUDAS* betray'd Him; *PETER* denied Him, and all the rest fled from Him. Now upon the *Cross* it self, whether we enquire into the bitterness of his pains, or the ignominy he suffer'd, or Both together, certainly there could not be invented any more contemptible, and bitter Death, than His was: which was used to be inflicted only upon the most Hainous, and most wicked Offenders; and in which the vehement Sense of grief, and pain, was much augmented by the long continuance of it. The Constitution also, and Complexion of the Body of our Lord, *Jesus Christ*, did much increase His Pain: which, since it was Form'd by the Virtue of the Holy Ghost, was much more *Perfect* and of a *better Temper*, than the Bodies of other Men

Men can be: and therefore was also more sensible of Pain, and suffer'd all those Torments, with a greater Sense, and perseption of such paines. Now, as to what concerns the inward grief of His Mind, no Man can doubt, but that it was in the highest degree in Christ. For, all Saints, and Holy Men, who have suffer'd punishments, and Torments, had comforts of Soul Divinely given them; by which being created, and delighted, they were enabled to endure their Torments with an equal mind: Nay, many of them had much inward Joy in their Sufferings, and Torments. For the Apostle saies, to the *Colossians* (*Chap.* 1. 24.) *I rejoyce in my Sufferings for You; and compleat what is wanting of the Passions of Christ in my flesh, for his Body, which is the Church.* And in another place. (2 *Cor.* 7. 4.) *I am replenished with comfort, and super-abound with joy in all our tribulation.* But Christ, our Lord, did not temper the Chalice of his most bitter passion, with any such divine comforts; for he permitted *Humane nature*, to feel all those tormentsin such a manner, as if he had been *purely man*, and not also God.

Thus of the horredness of his Torments.

It

It remains now, to speak of the profit and advantages we have received from our Lords Passion.

IN the First place therefore, we are to know, that it delivered us from our Sins. For, as St. *John* saies (*Apoc.* 1. 15.) *He lov'd us*, and *wash'd us from our Sins in his Blood*: And the Apostle(*Colos.*2.13.) Saies *He rais'd you to Life together with himself, forgiving you all your Sins, blotting out that which was against us, the Hand-writing of Decree, which was contrary to us, taking it away and fastening it to the Cross.* Secondly, He hath likewise freed us from the tyranny of the Devil. For our Lord himself saies, *John* 12.31. *Now is the Judgement of the World. Now the Prince of this World shall be cast forth: and I, if I shall be exalted from the Earth, I will draw all things to my Self.* Moreover, he satisfied for *the pains* due to our sins; and because no more Grateful, or acceptable Sacri-

Sacrifice could be offer'd unto God, He reconciled us to His Father, and render'd Him appeased, and merciful to us. *Rom.* 5. 10. Lastly, because he took away Sin, He open'd *Heaven's Gate* to us; Shut up before by the common Sin of Mankind. And this the Apostle signified by these words, *Heb.* 10. 19. *We have confidence in the Entrance of the Holies, in the Blood of* Christ.

Thus of these ADVANTAGES.

BUT now we are here further to take Notce, that a certain *Figure*, or *Image* of this Mystery, was not wanting in the Law of *Moses*, *Numb.* 35. 25. For those, *who were forbidden to return to their Country before the Death of the High-Priest*, did signify this; *to wit*, that none, how Justly, and Piously soever they had lived) could enter into Heaven, before that the High, and Eternal Priest, *Christ Jesus*, had had suffered Death: which being pass't, Heaven's Gate was opened to all such, as being Expiated *by the Sacraments*, and endued with Faith, Hope and Charity, are made partakers presently of *his Passion*. All these great and Divine *Benefits* we have received by the Passion of our Lord. First, because it is an entire, and

and *compleat satisfaction*; which after an admirable manner, *Jesus Christ* paid unto God, the Father for Sins. Neither was the Price, which he paid for us, *only equal* and *proportioned to our Debts*, or offences, but also infinitely exceeding them. Next it was a *Sacrifice* most acceptable to GOD; which when his Son offer'd unto Him upon the Altar of the Cross, he folly mitigated the anger, and indignation of his Father. And this the Apostle expresses, when he saies, *Ephes.* 5. 2. *Christ loved us, and delivered himself up for us, an Oblation, and Hoast to God, in an odour of sweetness.* Moreover, this was a Redemption, of which the Prince of the Apostles writes thus, 1. *Pet.* 1. 11. 19. *Ye have not been Redemed by any corruptible things, as of Gold or Silver, from your vain conversation; of Paternal tradition; but by the precious Blood, as it were, of the immaculate, and undefiled Lamb, Christ.* And the Apostle saith *Galat.* 3. 13. *Christ has redeemed us from the Malediction of the Law, Subjecting himself for us to Malediction.* But besides these immense Benefits, there is also another *extraordinary great benefit*, which we have received; which is this: *to wit*, that in this *one Passion* of our Lord we have Rare examples

amples of all Vertues: as of *Patience*, *Humility*, *sublime Charity*, *Meekness*, *Obedience*, *perfect Constancy* of Mind, not only in *Suffering* pains for *Justice*, but also in *undergoing Death*. So that we may justly say, that our Saviour in that one day of His Death, expres'd in Himself all those *precepts of Life*, which he had by words taught us, during the whole time of his Preaching. And thus much briefly of Christ, our Lords, most advantageous *Death*, *and Passion*. Now we wish, that those Mysteries may be daily revolved in our Minds; that by these Pious Meditations, we may learn (together with our Lord) to *Suffer*, *Die*, and *be Buried*; and then (casting off all filth of Sin (*rise again with Him to a new Life*: that so at length, by his His Grace, and Mercy, we may be made worthy to partake of His Celestial Kindom, and Glory.

Thus of this Fourth Article.

Article.

ARTICLE. V.

He descended to Hell: the third day He rose from the Dead.

IT is of great concern to know the *Glory* of the *Sepulcher*, or *Burial* of our Lord *Jesus Christ*; (whereof we last treated:) But it more concerns us to understand the *illustrious Triumphs* which he obtained by overcoming the Devil, and despoiling *the Seats of Hell*. Of which we shall here treat, together with that of the *Resurrection*: Which Mystery of the *Resurrection*, although it might be rightly handled separatly, or by it self, yet we, (following the *Authority* of the *Fathers*,) have thought it convenient to joyn it with the Mystery of His *descending to Hell*. concerning which this is proposed unto us to be believed; *to wit*, that Christ being *Dead*, His *Soul descended to Hell*, remaining there so long, as his

Body was in the *Sepulcher*. But now moreover by these words we also confess that *the Divine Person* of Christ, (which is by St. *John* called the *Word*) was, at the same time, with his *Soul* in Hell, and with his *Body* in the *Sepulcher*: Because, (as has been said,) although the *Soul* was separated from the *Body*, yet the *Divinity* was never separated either from the *Soul*, or *Body*. It is here to be noted, that Hell, (or the *Hells* as it is express'd in the Latin *Creed*) is not in this place taken for the *Sepulcher*, as some no less impiously, than foolishly have conceived. For in the former *Artiticle* we are taught, that our Lord was *Buried*: neither was there any cause, why in delivering Faith, the Holy Apostles should repent the same thing in other, and more obscure words. Wherefore the name *Hell*, (or *Hells* signifies those *hidden receptacles*, in which such Souls were detained, as had not yet obtained their Celestial *Beatitude*. In this Sense the Holy Scriptures, in many places, make use of this Word. For we read in the Apostle. *Phil.* 2. 10. *In the Name of Jesus all knees shall bow, of those in Heaven, upon the Earth, and in Hell*; and likewise in the Acts of the Apostles St. *Peter* Testifies, that *Christ our Lord, was risen*

risen, dissolving the pains of Hell. Acts 2, 24. Now these *Receptacles* are not all of one kind. For the obscurest, and worst of all is that, where the Souls of the *Damned* are Tormented, together with the *unclean Spirits*, (*to wit*, the Devils,) with a perpetual, and unextinguishable Fire: which is also called in Latin *Gehenna*, and *Abissus*; and in its proper signification *Infernus*, or *Hell.*

Moreover, there is a *Purgatorie of Fire*, (or a purging Fire) in which Pious Souls, being Tormented for a certain limited time, are purged from the *relicks of their Sins*, and some *lesser offences*; that so they may bemade fit to enter into Heaven; *where no defiled thing can have entrance.* Revel. 21. 17. Now concerning the Truth of this Doctrin, (which *holy Councils* do declare to be confirm'd by the Testimony of the *holy Scriptures*, and *Apostolical Tradition*) we ought to be well informed, and fully confirmed in the Belief of it; Since we live in such men, in which time will not *submit to sound Doctrin* (2. *Tim.* 4, 3.) Lastly, there is a *Third Receptacle*, in which the Souls of the *Saints*, before the coming of Christ, our Lord, were detained, remaing there without any Sense of Pain,

ſupported by the *bleſsed hope of a Redemption*, and enjoying a *quiet habitation*. Theſe Pious Souls, (that expected a Saviour in *Abrahams boſome*) Chriſt, our Lord, delivered, *deſcending unto Hell*. But we are not here to think him, So to have *deſcended unto Hell*, that only his *Virtue*, and *Force* deſcended thither, and not his *Soul*. For we are firmly to believe, that his *very Soul* did realy *deſcend thither*. Of which *David* gives this Teſtimony, *Pſal.* 15. 10. Saying in the Perſon of Chriſt, *You will not leave my Soul in Hell*.

But although Chriſt did thus *deſcend unto Hell*, yet this did nothing at all diminiſh his *Supream Power*, nor blemiſh the *Splendour* of his *Sanctity*; Nay rather this was an evident proof, that all thoſe things were *True*, which were Teſtified of his *Sanctity*; and that he was the *Son of God*, as he had before declared by ſo *many Miracles*: which we ſhall eaſily underſtand, if we confer together the *Cauſes*, why Chriſt, and other Men came into thoſe places. For other Men deſcended thither as *Captives*; But He, as *amongſt the dead Free*, and a *Conqueror*, Pſal. 87. 6. He likewiſe deſcended to put the Devils to flight; by whom, for their offences, *thoſe priſoners* were

were there included, and held in *Captivity*. Moreover, all others, that descended, either were *tormented* with most sharp Torments, or, at least (although they were free from *sensible pain*, yet) they were *deprived* of the *sight of God*; and by being suspended from enjoying what they hoped for, (*to wit*, that Eternal Glory, which they expected) they could not be at perfect rest. But Christ our Lord, *Descended*, not to *suffer* any thing, but only (as has been said) to deliver those holy, and just persons from the miserable trouble of that prison, and to impart unto them *the Fruit of his passion*. We are therefore firmly to believe, that Christ, our Lord, did therefore *descend unto hell*, that he might take away the spoils of the Devils, by delivering the *holy Fathers*, and other Pious persons, from their prison, taking them with him, when he *ascended unto Heaven*: which was admirably, & with great glory effected by him. For, as soon as he appeared to those holy *Captive Souls*, they were presently *illustrated* with a most clear *Light*, and their Souls filled with immense *Joy*, and *jubilie of heart*; enjoying also the *Beatifical Vision*; which consists in the *sight of God*: by which that was confirmed,

which he had promised to the good *Thief*, in these words, *Luke* 23. 45. *To day you shall be with me in Paradise*. This their delivery was, long before, foretold by the Prophet *Osee*, in these words [*Osee*. 13. 14] *I will be thy death, O death thy bit, will I be, O Hell*. This also was signified by the Prophet *Zachary*. *Chap. the* 9. 11. when he said. *You also, in the Blood of your Testament, have let forth your prisoners, out of the Lake wherein there is no water*. Lastly, the Apostle hath expressed this *Colos*. 2. 15. in these words, *spoiling the principalities and powers, he led them confidently in open show, triumphing them in himself*. But that we may the better understand the force of this Mystery, we are often to call to mind, that none, neither after the coming of our Lord, nor before, or who are to come, unto the end of the World, have, or shall obtain Salvation, but by the *Benefit* of *Christs Passion*. Wherefore, before his *Death*, and *Resurrection*, *the Gates of Heaven* were not *opened* to any. All who died well, being either carried *into Abrahams bosom*; or if they had yet any thing to suffer, unto *Purgatory*, in the same manner, as now they are.

There is yet another cause of Christs *descending unto Hell*, to wit, that he might there

there also shew his *power*, as he had formerly done in *Heaven*, and upon *Earth*, That thus in the *Name of Jesus all knees might bow*, *Celestial*, *Terrestrial*, *and Infernal*. But who does not here admire, and stand amazed, at the *Infinite* Goodness of God to Mankind who did not only suffer a most cruel death for our sakes; but also penetrated *the lowest parts of the earth*, to bring soules most dear to him, from thence to eternal Bliss.

Thus of his Descending unto Hell.

The second part of this *Article.*

The third day He rose from the dead.

THE sense of these words is this; to wit, that *Christ*, our Lord, having upon *Good Fryday*, at the *Ninth hour*, yeilded up his spirit upon the Cross, and being the same day in *the evening*, by his Disciples,

(who by the permission of *Pilate* the *President*, had *taken down* his Body from the *Cross* (*buried* in a *new Monument* of a Garden thereby, the *third day* (to wit, on our *Lords-day*, or *Sunday*) early in the morning he rose again; his Soul being reu-nited to his body: And thus he who was *dead* for these *three daies*, returned, and *rose again* to life. But it is to be noted, that the word *Resurrection* here does not only signifie a rising again, (which has been common to many others) but withal, that our Lord rose again by *his own force*, and power, which was *proper* to him alone. For it cannot be *natural*: nor was it ever granted to any man, to raise himself again from death to life, *by his own force*. For this only belongs to the *Supream power* of God, as we understand by these words of the Apostle, 2 *Cor.* 13. 4. *Although he was crucified of infirmity, yet he lives by the power of God*: which *power*, being neither separated from the *Body* in the Sepulcher, nor from *the Soul* descending to Hell, there was as well, a *Divine virtue* in the Body, to enable it to be united to the Soul, as in the Soul a *like virtue* to give it power to unite it self again to the Body. And thus he had it *in his power* to

rise

rise from death, and to live again *by his own force.* This *David*, (full of the Spirit of God,) foretold in these words, *His hand, and his holy arm, have saved him.* *Psalm.* 97. 2. Our Lord himself hath likewise confirmed this, by the divine Testimony of his own mouth, saying, *John* 10. 17. *I give my Soul, and take it again; and I have power to give it up, and to take it again.* Moreover (to confirme the truth of his doctrine) He said to the Jews, *John* 2. 19. *Dissolve this Temple*; and *I will raise it again in three daies*: which, although they understood it of the *Temple* magnificently built of stone, yet he, (as the words declare in the same place) *Spake of the Temple of his body.* But now, although we read in the Sacred Text, that Christ our Lord *was raised from the dead by his Father*, yet this is to be understood of him, *as he was Man*: as those other passages, which declare him to have risen again by *his own force*, speak of him as *he was God.*

One cheif thing to be noted in this *Resurrection* of Christ, is this, to wit, that he was the first, who rose thus from the dead. For, he is called in the Holy Scriptures, *Coloss.* 1. 18. and *Revel.* 1. 5. *The first born of the dead.* And 1 *Cor.* 15. 20. it is said,

Christ

Christ is risen again from the dead; the first fruits of them that sleep. For by a man, death; and by a man, the Resurrection of the dead. And, as in Adam *all are dead,* So, *in Christ, all shall be restored to life. But, every one, in his own order.* The *first fruits, Christ: then they that are of Christ*: which words are to be understood of a perfect resurrection to an immortal life, exempt from all future necessity of dying. And thus Christ obtains *the first place.* For', if we speak of a resurrection, (that is, of a returning to life, having annexed to it a *necessity of dying* again) many others, *before Christ*, have been raised from death to life; (as has been said,) but yet still, (with this condition) that they were again to die. Now *Christ* our Lord did so rise again to life, that he *could die no more*: which is confirmed by that most manifest Testimony, *Rom. 9. 6. CHRIST rising from the dead, dies no more. Death shall have no further dominion over him.*

Thus of the singular, and Admirable manner of his Resurrection.

Of

Of his rising again the third day.

THE reason, why he is most truly said to have been *three daies* in the Sepulcher, and to have risen again *the third day*, is, because, he was there *one whole* day, and *part* of *two others*; to wit, all *Saturday*, and part of *Fryday* and *Sunday*. Now the reason why he would not defer his *Resurrection* to the end of the World, was to declare his *Divinity*: neither would he rise again presently, but, upon the *third day*, to manifest himself to be *truly man*, and *really dead*: since his being dead *three daies*, was a sufficient proof of this. The Fathers of the Council of *Constantinople* added to this Article of the *Resurrection*, *secundum Scripturas*, (that is, according to the Scriptures) which they having received from the Apostle (1. *Cor.* 15.) put afterwards into *the Creed* composed by them. That the mystery of the *Resurrection* is principally necessary to be *firmly believed*, the same Apostle teaches

teaches us in these words. 1 *Cor.* 15. 14. If *Christ hath not risen again, in vain is our preaching*, in *vain is your Faith. For yet you are in your sins.* Wherefore *Saint Augustin*, being in admiration of the *Faith* of *this Article*, writes thus. *There is no great difficulty to believe, that Christ was dead; for this both Pagans, and Jews, and all the wicked believe. But the Faith of a Christian is, That Christ is risen again; which to believe is very hard. Aug. in Psal.* 124. Hence it is, that our Lord frequently mentions this his *Resurrection*; scarce ever speaking of his *Passion* to his Disciples, without putting them in mind of his *Resurrection.* And therefore, when he had said, *Luke* 18.32. *The Son of man shall be delivered up to the Gentiles, and shall be scoffed at, whipt, spit upon; and after they have whipt him, they will kill him*; lastly he adds, *And the third day he shall raise again.* And when the Jews asked for him for some *sign*, or *miracle*, *Matth.* 12. 39. he answered them, that they *should have no other sign*, but *that of Jonas the Prophet. For* as *Jonas was in the belly of the whale three daies, and three nights*, So (he told them) that *the Son of man was to be in the heart of the earth three dayes, and three nights.* But now that we may the

the better understand the force, and meaning of this *Article*, rose are to examine *Three things*, First, what necessity there was of *Christs rising again*? Secondly, what was the end of it? Thirdly what *benefits* we receive by it. As to the first, and second, of the necessity, and end of it; it was to manifest Gods *Justice*. For it was most reasonable, that he should be exalted by his Father; Since he had submitted himself to all kind of ignominy, and depression, out of obedience to him. This cause was alledged by the Apostle, *Phil.* 2. 8. 9. when he said of Christ, that he *humbled himself, being made obedient unto death, even the death of the Cross. Wherefore God exalted him*, &c. Next, it was to confirm our *Faith* of his *Divinity*, for this was the greatest argument of Christ, being the *Son of God*, that he rose again from the Dead by *his own Force*. Moreover, it much raises, and supports our *Hope*: For Christs rising again is a great *assurance* to us of our own general *Resurrection*. Since the Members must necessarily follow the condition of the Head. And thus the Apostle seems to conclude his Argument, 1. *Cor.* 15. and (*Thes.* 4. The Prince of the Apostles likewise saies thus, 1 *Pet.* 1. 3. *Blessed be*

be God, and the Father of our Lord Jesus Christ; who according to his great mercy hath regenerated us to a lively hope, by the resurrection of Jesus Christ from the dead; unto an uncorruptible inheritance. Lastly, Christs *resurrection* was necessary, to compleat the *Mystery* of our *Redemption.* For Christ, by his death, freed us from our *sins*, and; by his *Resurrection*, restored us to what we had lost by sin. Hence the Apostle said, *Rom.* 4. 25. *That Christ was delivered up for our sins, and rose again for our justification.* That nothing therefore might be wanting to *Mans salvation*, as it was necessary for him *to die*, So it was likewise necessary that he should rise again. Now, by this, it evidently appears, what benefit we have received by Christs *Resurrection.* For, by it, we acknowledge him to be *God Immortal*, *full of glory*, and a *Conqueror of death*, and of the *Devils*: It likewise procur'd the *Resurrection* of our bodies; as being both an *efficient cause* of that mystery, as also an *exemplar* or *pattern* of it. And thus the Apostle testifies in these words 1 *Cor* 15. 21. *By a Man death; and by a Man the resurrection of the dead.* For whatsoever God did in the *mystery* of our *Redemption*, he made use in all things of

Christ

Christs humanity; as an *efficient Instrument*. Wherefore his *Resurrection* was also an *instrument* in causing our Resurrection. It may likewise be said to be an *exemplar*, or *pattern* of it; since it was the most *perfect* of all others. And as Christs body; *rising* again from death, became *immortal*; so our bodies also, which were first weak, and mortal, shall rise again adorned with *glory*, and *immortality*. Hence the Apostle saies, *Phil.* 3. 20. *We expect a Saviour, our Lord Jesus Christ, who shall reform the body of our humility, consigured to the body of his clarity.* This also may be said of the *Soul* dead in *sin*: of which how Christs *resurrection* may be a pattern, the same Apostle manifests in these words *Rom.* 6. 4. *As Christ rose from death by the glory of the Father: So let us walk in newness of life.* For, *if we be conformed to the similitude of his death, we shall likewise be to that of his resurrection.* And a little after, he saies thus, *Knowing, that Christ rising again, dieth no more; neither shall death any more have dominion over him.* For, *that he died for sin, that was only once; but that he lives, he lives to God. So also esteem ye yourselves dead to sin, but living to God in Christ Jesus.*

We have two examples here given us, in

in this *resurrection* of Christ. One is, that being *freed* from sin, we *lead a new life*; in which may appear *integrity of manners*, *Innocency*, *&c*. The other is to persevertothe end of our lives, in such *good actions*; moreover the words of the Apostle do not only demonstrate that *Christs resurrection* is proposed unto us, as an *example* of our *resurrection*; but likewise that it further affords us strength to *rise again*, enabling us to persevere in the service of God, as in like manner his death was not only an *example* of dying to sin; but likewise communicates strength to us by which we are enabled to comply with that duty: For this was the principal thing intended to be effected by our Lords death, and Resurrection, to wit, to cause us, being dead with him to sin, and the world, to rise with him to a new life, and conversation.

Now, the cheif signes, of such our *resurrection*, the Apostle manifests, *Colos* 3. 1. saying, *If ye be risen with Christ, seek for such things as are above, where Christ sitteth at the right hand of God. Set your affections on things above and not on things upon the earth.*

Thus of this fifth Article.

ARTICLE

ARTICLE VI.

He ascended unto Heaven, sits at the right hand of God the Father Almigthy.

THE Prophet *David*, being *filled with the Spirit of God*, and Prophetical contemplating the Blessed and Glorious *Ascension* of our Lord Jesus Christ, exhorts us to celebrate that Triumph with highest joy and Jubily of heart, in these words, *Psal.* 46. 1. 6. 7. 8. *O clap your hands for joy, all people: Shout unto God with the voice of triumph. God is gone up with a shout: our Lord with the sound of a trumpet. Sing praises to our God, sing praises: sing praises to our King, sing praises: For God is the King of all the earth: sing praises with understanding.* These admirable and Prophetical words evidently manifest the greatness of this mystery. Now, as to what concerns

the explication of it, we are here to begin from the first part of this Article manifesting wherein the force, and right understanding of it consists. In the first place then we must believe, that Jesus Christ having perfected the work of our redemption, *ascended* unto Heaven, (as *he is man*) in body, and Soul. For, (as *he is God*) he never departed from it; being every where present, and filling all places with his Divinity. Moreover he *ascended* by his own vertue, and force, not hurried away, or helped by any thing else: as *Elias* was; who was carried unto Heaven *in a fiery Chariot.* 4. *Reg.* 2. nor likewise as the Prophet *Abacue*, and *Philip* the Deacon. (*Dan.* 14. *Acts* 8.) who were also swiftly buried hurried in the air, by Divine, virtue unto frar distant places, or parts of the world. Neither yet did the effect this only *as God*, by a certain supream power of the Divinity; but likewise *as Man.* For, although this could not be done by any natural force in him; yet that virtue, with which Christs *Beatified Soul* was endued, was sufficient to move his body whither it pleased. And his body likewise which was now *glorified*, did most readily obey the command of his

his Soul moving it. And thus we believe Christ to have ascended unto Heaven by *his own power*, or *force*, both as God, and as man.

Thus of these words, He asended unto unto Heaven.

The second part of this Article,

Sits at the right hand of God the Father Almithy.

HERE is a *Trope* or figure made use of, (which is a change of the proper signification of a word) frequent in holy Writ, accommodating it self to our capacities, and attributing to God *humane affections*, and *Members*, of the body, signifying some *Spiritual thing* in him, because amongst men we are judged to give most honour to him, who is placed *at the right hand*; therefore (transfering to the Hea-

venly and Spiritual things) to explicate *Christs Glory*, which *as man* he obtained above others; he is here said to sit at *the right* hand of *his Father*.

To Sit in this place does not signify any corporal Scituation, or posture, of the Body; but declares the firm, and stable possession of *regal*, and supreame power, and glory, which he received from his *Father*; of which the Apostle saies, [*Ephes.* 1. 20. 21.] *raising him from the dead, and setting him on his right hand in Heaven, above all Principalities, Powers, Virtues, Dominations, and every name, that is named, not only in this World but also in that to come, he hath subjected all things under his feet.* By which words it appears, that this *Glory* is so proper, and singular to our Lord, that it cannot be conferred upon any other *created nature*. Whence, in another place, he saies, *But to which of the Angels hath he said at any time, Sit on my right hand? Hebr.* 1. 13. But now to understand perfectly the sense of this Article we are to read diligently the history of the Ascension, which *S. Luke* the Evangelist [*Acts* 1.] describes in an admirable order. But that which we are first here to observe, is this, towit, that all other Myste-

ries

ries are referred to this of the *Ascension* as their end; since in this mystery is contained the perfection, and compleating of them all. For, as from *the Incarnation of* our Lord all Mysteries of our Religion take their beginning. So by *his Ascension* (whereby his Pilmigrimage in this world was ended) they are all compleated. Moreover, other Articles of the Creed, which belong to Christ our Lord, manifest his stupendious Humility, lessening, or debasing of himself. (Since nothing can be imagined more abject, or humble, then that the Son of God should assume for us humane nature, and weakness, willingly suffering also, and dying for us.) But to confess, and believe him (in the former Article) *to have risen again from death*, and now in this) *to have ascended unto Heaven, and to sit on the right hand of God his Father*, This is so transcendant, acknowledgement of his greatness, that nothing can be said or conceived more proper to manifest and declare his supream *Glory* and Majesty.

Thus of this Admirable Ascension, and sitting on the right hand, &c.

The reasons of Christs Ascending unto Heaven.

FIRST, it was to manifest, that the terrene, and dark prison of this World was not a proper habitation for his body, *now glorified* after his Resurrection: it being convenient, that the most sublime and splendid Habitation of Heaven should be his place of residence. Neither did he ascend thither only, that he might enjoy the Throne of his Glory, and Kingdom, which he had merited by shedding of his Blood; but likewise that he might more neerly attend to the business of our Salvation.

Secondly it was to make it appear that his Kindom was not of this World. For the Kingdoms of this World are terrene, and fading, supported by riches and the power of the flesh. But the Kindom of Christ and his riches are Spiritual and Eternal. Which is sufficiently manifested, by his having fixed his Seat in Heaven; wheee

where such are esteemed to be most rich; who most diligently seek after those things, which appertain to Gods honour, and their own Salvation. Hence, Saint *James* saies, [*James* 2. 5.] *That God hath chosen the poor in this World, rich in Faith, and heirs of the Kindom, which God hath promised to them that love him.* Wherefore, that which our Lord desired to effect by Ascending unto Heaven, was the causing, or moving, us to ascend thither after him, in mind, and desire. For, as by his death, and resurrection he left us an example of dying, ad rising in Spirit, So, by his Ascension he taught, and informed us, that being yet upon the earth, we should transfer and elevate our thoughts and affections to Heaven, confessing, and acknowledging our selves to be Pilgrims, and Guests in this World, and therefore seeking to return to our Country, that we may become *Cittizens of the Saints, and Gods Domestiques. Ephes.* 2. 18. For our *conversation*, (as the same Apostle saies, *Philipp.* 3. 20.) is or at least ought to be) in Heaven. The unspeakable Graces, and favours; which Gods Goodness hath bestowed, upon us, by this his Ascension unto Heaven, the Prophet *David* (accor-

(according to the Apostles interpretation, *Ephes.* 4 8. long since declar'd in these words *Psal.* 67. 16. *Ascending on high he led captivity captive, giving Gifts unto men.* For upon the tenth day he *gave the Holy Ghost*, *Acts* 2. by whose virtue and plenitude, he filled the present multitude of the Faithful with supernatural Gifts, truly then making good those illustrious promises mentioned thus *John* 16. 7. *It is expedient for you that I go. For if I go not, the Paraclet shall not come to you. But if I go, I will send him to you.* Another reason of his Ascension unto Heaven was (according to the Apostle, *Hebr.* 9. 24.) that he might appear in the presence of God for us, to perform the office of an Advocate with the Father in our behalf. *My little children*, (saies S. John *John* 1. 2.) *these things I write to you, that ye sin not. But if any man shall sin, we have an Advocate with the Father, Jesus Christ the Just, and he is the propitiation for our sins. And not for ours only, but also for the sins of the whole World.* Neither is there any thing, which ought to cause greater joy, and delight to the minds of the faithful, then to believe that Jesus Christ is constituted the Patron of their cause, and the Mediatour, and Advocate, of their Salvation; he being of

so

ſo ſuoream Authority, and in ſo great favour with his eternal Father. Moreover, by this his Aſcenſion he hath likewiſe prepared for us a place in Heaven; (which alſo he had promiſed to do, *John* 14. 2.) and in all our names, as our head, our Lord Jeſus Chriſt himſelf, went to take poſſeſſion of that celeſtial glory. For aſcending unto Heaven, he opened its Gates, which had been ſhut up by Adams ſin, and prepared a way for us, by which we might be conducted to that eternal & celeſtial Beatitude, as he himſelf (at his laſt ſupper) foretold his Diſciples, that he would do. Which that he might make yet more evident, even by the event of the thing, he carried with him, and introduced into Heaven, thoſe pious Souls, which he had delivered out of Hell, placing them in the Habitation of eternal Beatitude. Now beſides theſe admirable Gifts, we have alſo further received theſe following benefits. For, firſt by this myſtery a very great encreaſe hath been added to the merit of our Faith. For, *Faith is of ſuch things as are not ſeen*, and which are farr remote from the reaſon, and underſtanding of man. Wherefore, if our Lord had not departed from us, the merit of our faith would

would have been diminiſhed. For by Chriſt, our Lords own teſtimony, *John* 20. 16. they are ſaid to be Bleſſed, *who have not ſeen, and have believed.* Moreover, Chriſts Aſcenſion unto Heaven is of great force, to confirm the virtue of Hope in our hearts. For, ſince we believe, that Chriſt as man aſcended unto Heaven, placing humane nature on the right hand of God the Father, we have great reaſon to hope, that we, as his members; ſhall alſo aſcend thither, and be there joyned to our Head, which our Lord has teſtified by theſe words, *John* 17. 24. *Father whom you have given me, I will, that where I am, they alſo may be with me.*

We have yet further received from this myſtery, this benefit, to be looked upon, and eſteemed as one of the greateſt, to wit, that it hath raiſed (or ought to raiſe) and enkindle our affections towards Heaven, and hath enflamed us with a Divine Spirit. For it is moſt truly ſaid, *Matth. 6. Where your treaſure is, there is your heart.* And certainly if Chriſt our Lord, ſhould have ſtill continued with us upon earth, all our thoughts would have been fixed upon him, and his company, as man, and we ſhould only have regarded him as ſuch, and been affected

affected to him with a terrene love. But ascending unto Heaven, he has made our love Spiritual, and has caused, that whom we now think upon as absent, we venerate and love him as God. This we partly understand by the example of the Apostles; with whom whilst our Lord was actually present, they did seem to judge of him almost after a humane manner: and this is also further confirmed, by the testimony of our Lord himself *John* 16. 7. when he said. *It is expedient for you, that I go.* For, that imperfect love, with which they loved Christ Jesus present, was to be perfected by a divine Love; and this by the coming of the Holy Ghost. Wherefore he presently adds, *For if I go not, the Paraclet shall not come to you.*

We are further likewise to take notice, that his design was in the work of our Redemption, to amplify, and establish his Church, which was to be governed by the virtue, and conduct of the Holy Ghost: he having left Saint *Peter*, Prince of the Apostles, for the chief Bishop or Head of it; and likewise designed other Pastours, who were to succeed by a lineal succession to the end of the World; as the Apostle assures us, *Ephes.* 4. 11, *&c.* saying, *He*

gave

gave some Apostles, and some Prophets; and other some Pastours, and Doctours, to the consummation of the Saints, unto the work of the ministery, unto the Building up of the Body of Christ, [to wit, his Church] *untill we meet all, into the unity of Faith and knowledge of the Son of God, into a perfect man, into the measure of the age of the fulness of Christ.* Wherefore he sitting on the right hand of God his Father, continually communicates his Gifts to his Church in diverse manners. For the same Apostle saies, [*ibid. v. 7.*] *To every one of us grace is given, according to the measure of the guist of Christ.* But lastly, that which before we taught, concerning the mysteries of his death, and Resurrection, the same also we are to conceive concerning the Mystery of his Ascension. For, although we our owe Redemption, and Salvation to the Passion of Christ, who by his merits hath procured unto the Just, an entrance into the Kingdom of Heaven, yet his Ascension also is not only proposed unto us as an exemplar, or pattern, by regarding of which we may raise our thought and affections to Heaven witall communicates force to us, by which we are enabled to do it.

ARTICLE

Thus to raise up our affections, we have treated fully of this gloious mystery of the Ascension.

Article. VII.

Thence He shall come to judg the Quick, and Dead.

OUR Lord *Jesus Christ* took upon Him *three* very remarkable *Offices*, or *Titles*, for the illustrating, and adorning his Church; *to wit*, of *Redeemer*, *Mediatour*, and *Judg*. Now because in the former Articles we have Treated of him, as our *Redeemer* by his *Passion*, and *Death*, and as our *Mediatour* by his *Ascention* unto Heaven, (by which it is evident, that he hath for ever undertook our Cause, and the Protection of us; it remains now to declare, what his Office is of being our *Judge*. The Sense therefore, and meaning of this Article is this; *to wit*, that Christ, our Lord, is to Judge all Mankind, at the last day of Judgment. But is it here to be noted, that the Holy Scriptures make mention of *two Comings* of the Son of God. One is of his coming here in the Flesh, and assuming

Mans

Mans nature, for our Salvation, and Redemption, and of his being made Man in the Womb of the Virgin. The other is of his coming at the end (or consummation) of the World, to judge all Mankind. Now this his last coming is called, in the holy Text, *the day og of our Lord*; of which the Apostle (1, *Thes.* 5, 2.) saies, *the day of our Lord shall come like a Thief in the Night*: and our Saviour himself, *Mat.* 24. 26. speaks thus, *of that day and hour no Man knows*. Moreover, concerning this last day or supream Judgment, the Apostle writes thus, 2. *Cor.* 5. 10. *We must all appear before the Tribunal (or Judgment Seat) of Christ, that every One may receive the proper things of the Body, (or what he hath done) either good, or evil.* The holy Scriptures are full of Testimonies, very Proper not only for the confirmation, and proof of this Doctrin; but likewise, for the placing; or setting dreadful this Day, as it were, before our eyes. Now as from the beginning of the World, the *day of our Lord*, wherein he took, or cloathed himself with *Human Flesh*, was alwaies most desirable, and acceptable to all Men, because they place the hope of their Delivery, and Redemption, in that Mystery:

So

So ikewiſe, Inow all men ought moſt earneſtly to deſire this other *day of our Lord, expecting the bleſſed hope, and coming of the Glory of intreat God, and our Saviour, Jeſus Chriſt*, Tit. 2. 13. But we are here further to take notice, that there are *two ſet times*, in which euery Man muſt appear in the preſence of God, to render an account unto him of all his thoughts, actions, words and whatſoever has paſs'd in his Liſe. And laſtly he is to receive the preſent Sentence of the Judge. Now the firſt is, when Man departs from this Life by death. For he is preſently brought before the Judgement-Seat of God; where he muſt render a ſtrict account, of whatſo-he has ſaid, thought, or done: and this is called the *private*, or *particular Judgment*. The ſecond is, when *upon one day*, and *in one place*, all Men together ſhall ſtand before the Tribunal of the Judge; where all men, of all ages, ſeeing, and hearing, every one of them, ſhall know what is decreed, and judged both concerning themſelves, and others: the pronouncing of which Sentence, as it will be none of the leaſt part of the pains, and puniſhments of impious and wicked men, ſo on the contrary, it will be no ſmall reward, and advan-

tage

tage to Pious and just persons, to discern distinctly, how every particular man has ordered the whole course of his Life. Now this is termed the Genera Judgement: of which it is necessary to shew the reason why this was also to be added to the private judgement of every particular person. One Reason is this, because the rewards, and punishments, of the good and bad, shall be *increased* to the end of the World, according to the good, or bad effects, their Lives and examples have produced Mothers: and therfore it was convenient, that an exact account should be taken of all these things; *to wit*, of the Good and evil actions, and words of all men, and of the good or bad effects they have produced: which could not be done, but by a *General and last Judgement*. Moreover, since it often happens, that the good and innocent are *defamed*, and thereby look'd upon as *wicked*; and the wicked are *commended*, and from thence esteem'd as *innocent*; therefor Gods Justice did require, that these Pious Persons should have their Fame restored, in the publick assembly, and judgement of all Mankind. Add to this that Since good, and bad men, did act nothing in this World without the instrument all con-

concurrence of their bodies, it necessarily follows, that good, or bad, deeds must pertain also to their bodies; which have been the instruments of these actions. And hence it was most reasonable, that their Bodies together with their Souls, should receive their *deserved rewards* of eternal Glorie, or punishments: which could not be without a *General Resurrection of all Mankind*; nor without a *General* and *last Judgment*. Lastly, because it was to be proved, and manifested, that concerning the *adversities*, and *prosperities* of men in this Life (which sometimes promiscuously happen both to Good, and bad men) there was nothing ordered, or done, but by the infinite *Wisedom*, and *Justice* of God; it was just, that not only punishments should be allotted to the wicked, and rewards to the good, in the next Life; but also that this should be *Decreed* by a *Publick*, and *General Judgment*; that so these things might be more publickly, and evidently known by all men: and that by this means the praise of *Justice*, and *Providence*, might be given to God by all Pious Men; and this the rather, by reason of that unjust complaint, made also sometimes by Saints themselves, deploring, *as Men*, the course

of things, when they saw the wicked abound with riches, and flourish with Honours. For concerning this the Prophet *David* says *Psal.* 72. 2. *My feet were almost moved; my steps almost spilt: because I have had zeal (or envy) upon the wicked; Seeing the peace of sinners.* And a little after he adds (*V.* 12.) *Behold the sinners themselves, and they that abound in the World, have obtained riches And I said, therefore in vain, have I cleansed my heart; and washed my hands in innocency, and have been scourged all the day; and my chastising in the mornings.* And this was the frequent complaint of many. Therefore it was absolutely necessary, that there should be a *General Judgement*, least Men might say, that God *walking about the Pole of Heaven, had no care of Terrene things.* Job 22. 14. Now from hence it likewise appears, that it was most just, and convenient, that *this form of Truth* concerning the last Judgement should be put into the Creed, as one of the 12 Articles of Christian Faith; that so, if any Mens minds should chance to doubt of Gods Providence and Justice, they might be confirmed, and settled by the Truth of this Doctrine. Moreover it was expedient, that the Just should be re-

created

created, and ſtrengthned, and the wicked Terrified, and humbled, by the propoſing this Doctrine of a general Judgement as an Article of Faith; that ſo God's Juſtice being known, the good and Juſt, might not fail, or deſpaire in their afflictions; and the wicked, and impious might be recalled and induced to correct their lives, by the fear and expectation, of Eternal puniſhments. Hence our Lord and Saviour, ſpeaking of the *laſt Day*, declared; that there ſhould be, at ſome time, *a General Judgement*; deſcribing *the Signs*, which ſhould precede its time approaching: that ſo when we ſhould ſee them, we might certainly know the end of the world to be at hand. *M.* 24. 29. 30. 31. Alſo, when he Aſcended unto Heaven, he ſent Angels to comfort the Apoſtles, mourning for his abſence, by theſe words. *Acts.* 1. 11. *This Jeſus, who is aſſumpted from you into Heaven, ſo ſhall come, as you have ſeen Him going into* Heaven.

Thus of the reaſons of this General
JUDGMENT.

Of the Power of Judging belonging to CHRIST.

THIS Power of Judgeing is given to Christ, our Lord, not only *as God*, but also *as Man*; as holy Writ declares unto us. For, although the power of Judgeing is common to all the Persons of the Holy Trinity, yet we chiefly attribute it to the Son, because *Wisedome* is by us appropriated to Him. But now moreover, that he is to Judge the World *as Man*, is confirmed by our Lords own Testimony, who saies, *John.* 5. 26. *As the Father has Life in himself, so he hath given to the Son to have Life in himself; and he hath given him Power to do Judgement also, because he is the Son of Man.* Now it is evident, that it was most convenient, that Christ, our Lord, should be constituted *Judge*. For, since men were to be judged, it was very reasonable that they should see their Judge with their corporal eyes; and heard the Sentence pronounced by him with their Ears, and perfectly discern by their Senses what ever

ever passed, or was done in that Judgement. And besides, it was most just, that He (*to wit* Christ) who had been condemnn'd by the most unjust Sentences of Men, should therefore be beheld by all Men, as *sitting Judge over them all*. Wherefore the Prince of the Apostles, when in *Cornelius* his house he had expounded the Chief heads of Christian Religion, and had taught, that Christ having been hang'd upon the wood of the Cross, and killed by the *Jews*, rose again on the third day to Life; he added, *and he commanded us to Preach unto the people, and to Testifie that he was appointed by God to be Judge of the Living, and of the Dead.* The Holy Scriptures declare, that these *three most peculiar Signs* are to proceed the *General Judgement. First the Preaching of the Gospel throughout the whole World.* Secondly, *a great revolt, and defection from Faith.*: and lastly, *Antichrist.* For our Lord saies, *Mat.* 24.14. *This Gospel of the Kingdom shall be Preached throughout the whole World for a Testimony to all Nations; and then the Consummation shall come.* And the Apostle admonishes us (2, *Thes.* 2. 2.) *not to be seduced by any one, as if the day of our Lord were at hand; because untill there be first a great*

falling off, and revolting from Faith, and that the Man of sin be revealed, the last Judgement shall not be.

Thus of Christs being here Judge, both as God and Man.

Of the Form of this Judgement.

WHAT *Form*, and *Manner* of *Judgment* this is to be, may be easily gathered out of the *Oracles*, or Prophetical speeches of *Daniel*; as likewise from the Doctrine of the Holy Evangelists, and Apostles. Moreover, the Sentence, which is to be pronounced by the Judge, deserves here to be very diligently weighed, and considered. For Christ, our Lord, and Saviour, looking pleasantly upon the Just, (who stand on his right hand) will thus favourably pronounce Sentence concerning them. *Come ye blessed of my Father: possess you the Kingdom prepared for you from the Foundation of the World.* Now, how favourable these words are, (as compleating Mans Eternal happiness) may be cleerly understood

ſtood if we compare them with the Sentence of condemnation, pronounced againſt the impious, & wicked and withall ſeriouly reflect and believe, that by thoſe words, juſt and pious men are called from labours, to quiet; from a valley of tears, to the height joy, from miſeries to a perpetual Beatitude, which they have merited as a reward, of their ſanctity of life, and diligent exerciſe of all offices and actions of charity, But now after this favourable ſentence pronounced concerning the juſt, and ſuch as are elected, the Judge turning himſelf to thoſe, that ſtand upon the left hand, he will pronounce his dreadful Sentence of Juſtice, and ſeverity againſt them, in theſe words, *Matth* 25. 41. *Depart, or go ye away from me, you accurſed, into fire everlaſting, which was prepared for the Devil, and his Angels.* Now, by the forme of this Sentence, we may evidently underſtand, that by the firſt part of it (to wit, *Depart from me*) is ſignified, and declared the greateſt pains that the wicked, and impious, ſhall endure; which is to be totally, and for all eternity, ſeparated from all Hope of the Sight of God, or ever enjoying his preſence, no expectation of being at any time

admitted to joy this happineſs being to be looked for by them. This is termed by Divines (the pain of loſs) becauſe the wicked in Hell are to be perpetually deprived of the Light of the Divine viſion. But the adding here the word *accurſed*, does ſtrangely encreaſe their miſeries, and calamity. For, if being expelled from the preſence of God, they had been capable of any comfort, this might have been a great eaſe, and help to them. But nothing can be expected of this kind to leſſen their calamity, wherefore the Divine Juſtice will moſt juſtly (when they ſhall be ſo expelled) perſecute them with all manners by torments The following words are into everlaſting fire. Now this other kind of their puniſhment is called by Divines *the pain of ſenſe*, becauſe it is felt, and diſcerned by the ſenſes of the body, as in whips, ſtripes, and other kind of horrid puniſhments; amongſt which, the torment of Fire cauſes the greateſt ſenſe of pain. But the adding to this, that this torment is to remain for ever (expreſſed by the word *everlaſting*) ſufficiently manifeſts, that nothing can be conceived more horrid, then the pains of the damned. And this is yet further declared by theſe words

added

added in the end of the Sentence; to wit, *which was prepared for the Devils, and his Angels.* For, since we find, that all troubles are more easily undergone, if we have any companions or fellow-sufferers, in our miseries by whose prudence and kindness we may any way be helped: by this we may clearly understand what the misery of the damned will be, who shall never be delivered, (in those dreadful torments) from the company of most horrid Devils. Without having any friend to help them. This sentence shall be most justly denounced by our Lord and Saviour, against such wicked and impious persons; because they neglected all works of true piety; as not having fed, or given drink to the hungry, and thirsty; nor entertained strangers, covered the naked, or visited the sick, or such as were in prison, *&c.*

Thus of the form, or manner of this Judgment.

Now what has been here said, ought to be firmely, and seriously imprinted in the minds of the Faithful: because the truth of this Article fixed in the understanding by Faith will be of great force, to bridle the depraved, and unruly affections of the mind, and to withdraw men from sin.

As

As it appears by these words (*Eccles.* 7. 40. *In all thy works, remember thy latter end (or last thing) and thou wilt not sin for ever.* For certainly, scarce any man can be so overwelmed, or addicted to vice, whom this thought may not reduce to piety, and to correct his life, when he considers that he is to render an account to a most just Judge, not only of his deeds, and words, but also of this hidden thoughts; and that, according to his desert, he is to receive either reward, or punishment. Moreover the Just likewise by a serious reflecting upon this, must necessarily be more stirred up to piety, and withal excedingly rejoice, (although they lead their lives in never so great wants, infamy and torments) when they think upon that last day; in which, (after the combats of this miserable life) they shall be declared Conquerours in the hearing of all mankind; and shall likewise be received into Heaven, exalted, and promoted to Divine and Eternal Honours.

Now, what hath been here said, may justly move us to have a strict guard upon our lives., and to employ our selves in all exercises of piety; that so we may expect this great day of our dread with greater security of mind, and not only this, but likewise

likewise with an earnest desire of his Comming, as it becomes the children of so great a Father.

Thus of this seventh Article.

Article VIII.

I believe in the Holy Ghost.

HAVING hitherto explicated, and manifested (as much as the present matter seems to require) what belongs to the first and second Person of the Holy Trinity, we must now treat of the Third Person. The Apostle in instructing the Ephesians concerning this matter (*Acts* 19. 2.) demanded of them, *Whether they had received the Holy Ghost?* and they answering him, *that they knew not, whether there were a Holy Ghost*, he presently asked them, *In what* (or in whom) *therefore were you Baptized?* By which words he gave us to understand, that a distinct notion, or knowledge of this Article was absolutely necessary: Since by it, we come to know that all good, and perfect Gifts are communicated

cated to us, from the Bounty, Goodness, and Charity of the Holy Ghost. Moreover, this makes us more humble, and modest, and likewise moves us to put all our trust in Gods help, and assistance, which is the first step, or degree by which a Christian is made capable of attaining to the height of wisedom, and perfection.

Thus by way of an Introduction.

Of the Name Holy Ghost.

IT will be necessary here to declare the right Notion of the Name *Holy Ghost*. Because these words are attributed to the Father and the Son; each of them being both Holy, and a Spirit, or Ghost. Since this belongs to the nature of God. Moreover, the word *Spirit*, is likewise attributed to *Angels* and to the Souls of pious men. Wherefore (that we may not be led into errour by the ambiguous sense of this Name) we are to know, that in this Article by the name Holy Ghost, is understood the third Person

Person of the Trinity: in which sense it is sometimes taken in the old Testament; but very frequently in the New. For *David* praies thus *Psal.* 50. 10. *Take not from me your Holy Spirit*: And in the Book of Wisedom we read (chap. 9. 17.) *Who shall know your meaning* (or sense) unless *you give Wisedom, and send your Holy Spirit from on high?* and *Eccles.* 1. 9. *He created it* [to wit the Gift of Wisdom] *in the Holy Ghost.* But now further in the New Testament we are commanded to be Baptized *in the Name of the Father, and of the Son, and of the Holy Ghost*, *Matth.* 28. 30. And *Matth.* 1. 20. we read that the B. Virgin conceived of *the Holy Ghost.* As also *Luke* 1. 35. and by Saint John, we are sent unto Christ, who *Baptizes us with the Holy Ghost. John* 1. 33. and likewise in many other places of Scripture this word will occurr to the diligent Reader made use of, in this sense. But it is to be doted, that none is to wonder, that the third Person hath no proper name as well as the first and second. For the second Person hath therefore a name, and is called the Son, because his Eternal Origin from his Father, is properly termed a Generation (as has been declared in the former Articles.) As therefore this his

Oirigin

Origin from his Father, is signified by the name of Generation; So the Person that flowes, or takes his Origin, and being from it, is properly called a Son; and the Person, from whom he flows, is likewise properly termed a Father. But because there was no proper name imposed to signifie the production of the third Person, it is therefore expressed by the common name of Breathing, or Procession. And from hence also it is, that the Person which is produced by this procession, hath no proper name. Now the reason why his proceeding Origin or Emanation, hath no proper name, is because we are compelled to borrow the names, which we attribute to God, from created things; amongst which there being no other way of Communicating Nature, or being, but by Generation; hence it is that the way by which God communicates his Nature, or being, entirely or essentially by love, cannot be expressed by any proper name, or word. Wherefore the third Person, who has his Nature, or being thus communicated by love, is called by the common name of Holy Ghost: But yet that this name peculiarly agrees to him, may from hence be evidently manifested, to wit, because he infuses into us a Spiritual life.

And

And withal becauſe without his moſt holy Inſpirations, we can do nothing worthy of Eternal life.

Thus of the Name Holy Gohſt.

Of the Nature, and ſupreme Excellency of the Holy Ghoſt.

HAVING now explicated the ſignification of the word, we are to know and believe, that the Holy Ghoſt is as truly God, as the Father and the Son; and therefore equal to them, in being Almighty, Eternal, the Supream Good, moſt wiſe, of the ſame nature with the Father and the Son: which is ſufficiently manifeſted from the propriety of the word, herein mentioned, when we ſay, *I believe in the Holy Ghoſt:* which word *in*, to expreſs the force and meaning of our Faith, is inſerted in every Article concerning each Perſon of the Trinity. This is likewiſe confirmed from evident teſtimonies of the Holy Scripture. For, when Saint Peter, (*Acts* 5. 3.) had

had said, *Ananias, why has Satan tempted your heart, that you should lie to the Holy Ghost?* he presently adds (v. 4.) *you have not lied to men, but to God:* So that whom before he had termed the Holy Ghost, he presently calls him God. The Apostle likewise 1 Cor. 12. 6. manifests him to be the Holy Ghost, whom he had before called God. For thus he writes. *There are divisions of operations; But it is the same God, that works All in All:* And then he further adds v. 11. *But all these things are wrought* (or effected) *by one, and the same Spirit* [to wit the Holy Ghost] *distributing*, (or *dividing*,) *to every one, according to his own will, and pleasure.* Moreover, in the Acts of the Apostles, that which the Prophets attributed to God, ascribed to the Holy Ghost. For it is said (*Esay* 6.8.) *I have heard the voice of our Lord, saying, whom shall I send? And he said unto me, Go, and you shall say unto this people, blind the heart of this people, and dull their ears, and shut their eyes; least, perhaps, they may see with their eyes, and hear with their ears, and understand with their hearts*, &c. which words, being cited by the Apostle, *Acts.* 28. 25. *well* (saies he) *did the holy Ghost speak by the Prophet* Esay, *&c.* Add to this, that

that when the holy Scripture joyns the Person of the holy Ghost with the Father, and the Son, (as when in Baptism it commands the name of the holy Ghost to be used with the Names of the Father, and the Son) it takes away all accasion of doubting of the Truth of this Mysterie. For, if the Father be God, and the Son be God, we must of necessity grant, that the holy Ghost is God; Since he is connected with them in the same degree of Honour. A further proof of this is, that he, who should be Baptized in the name of any creature, would receive no benefit by it. For thus it is written, 1 *Cor.* 1. 13. *Are you Baptized in the name of* Paul? manifesting by this, that such a Baptism had no way conduced to their Salvation. Since therefore we are Baptiz'd in the name of the Holy Ghost, we must necessarily acknowledge him to be God. But this same Order of the Three Persons, by which the Divinity of the Holy Ghost is proved, may be gathered as well out of those words. 1. *John*, 5. 7. *There are three that give Testimony in Heaven, the Father, the Word, and the Holy Ghost: and these Three are ONE:* as likewise out of that sublime Elogy of the holy Trinity, with which the Divine Praises; (or *Psalms*) are

concluded; *to wit, Glory be to the Father, and to the Son, and to the Holy Ghost*, &c. Lastly, that which chiefly confirms this Truth, is this; *to wit*, that whatsoever we believe properly to belong to God, is testified in the Holy Scriptures, to pertain to the holy Ghost. Wherefore they attribute to him the Honour of having Temples; as when the Apostle saies, 1. *Cor.* 6. 19. *Do you not know, that your Members are the Temple of the Holy Ghost?* *as likewise Sanctification* 2. Thes. 2. 13. *and the giving of Life*, John 6. 63. *and the searching into the Profundities of God*, Cor. 2. 10. *and lastly, the speaking by the Prophets, and his being in all places.* All which things are acknowledged to Belong only to the Divine Power, and Immense perfection of God.

Thus of the Nature, and supream Excellency of the Holy Ghost.

Of

Of the Way, and manner of the Production of the Holy Ghost.

WE are so to confess the Holy Ghost to be God, that we must acknowledge him to be the Third Person in the Divine nature, distinct from the Father and the Son, produced by an Emanation, or Act of the Will. For (to omit other Testimonies of Scripture) the Form of Baptisme, which our Saviour taught, wherein the Holy Ghost is nam'd in the last place after the Father, and the Son, does evidently manifest, that the holy Ghost is the Third Person, Subsisting by, or in himself, in the Divine Nature; and that he is Distinct from the other Persons: which is likewise declared by the words of the Apostle, when he saies, 2. *Cor.* 13. 13. *The Grace of our Lord Jesus Christ, and the Charity of God, and the Communication of the Holy Ghost, be with you all, Amen.* But now this is much more clearly demonstrat-

ed by that, which was added in this place, in the first Constantinopolitan Council, to confute the impious Heresie of *Macedonius*, denying the Divinity of the Holy Ghost. The addition was this. *And in the holy Ghost, Lord, and Giver of Life, who proceeds from the Father, and the Son; who is ador'd, and Glorified together with the Father, and the Son; and who has spoken by the Prophets.* These Fathers confessing the holy Ghost to be Lord, and by this declare how much he excels the Angels; for all these are testified by St. *Paul*, (*Heb.* 1. 14.) *to be administring Spirits, sent unto the Ministery, for those, who are to receive the inheritance of Salvation.* They likewise here term him giver of Life; because a Soul, united, or link'd to God by Charity, lives more perfectly by it, than the Body does by being nourished, and sustained by its Union with the Soul. Now because the holy Scriptures attribute this Union of the Soul with God unto the Holy Ghost, therefore it is evident, that he is most properly said to give Life. The following words are these, *to wit, who proceeds from the Father, and the Son*; concerning which, we are to believe, that the Holy Ghost proceeds from the Father, and the Son, as from one beginning, by an Eternal Emana-

Emanation, or Procession. For this the Ecclesiastical rule of Doctrin (which a Christian is to adhere to) proposes to us to be believed, and is likewise confirmed by the Authority of the holy Scriptures and Councils. Now to manifest this, Christ our Lord (*John*, 16. 14.) when he spoke of the holy Ghost, said *He shall Glorifie me; because he shall receive of mine.* This is also from hence to be gathered, *to wit*, that the holy Ghost is sometimes called in holy Writ *the Spirit of Christ*, and at other times *the Spirit of the Father*; Now being said to be sent by the Father, and in another place, *by the Son*: which sayings do clearly manifest that he equally proceeds from the Father and the Son, moreover the Apostle saies, *Rom.* 8. 9. *If any Man hath not the Spirit of Christ, that person is not his.* He likewise calls the holy Ghost the Spirit of Christ, when writing to the *Galatians* he saies (*Galat.* 4. 1. (*God hath sent the Spirit of his Son into your hearts, crying* Abba, Father: *and in St* Matthew *he is called the Spirit of the Father* in these words, *Matthew* 10. 20. *It is not you, that speak, but the Spirit of your Father, that speaks in you.* And our Lord said at his last Supper, *John*, 15. 26. *When the Paraclet*

comes, whom I will send you from the Father, the Spirit of Truth, who proceeds from the Father, he shall give Testimonie of me: as also in another place, *John* 14. 26. He affirms the same holy Spirit to be sent by the Father, saying *the Paracket, the Holy Ghost, whom the Father will send in my name, He shall teach you all things.* Now these sayings do cleerly manifest, that the holy Ghost equally proceeds from the Father, and the Son.

Thus much seemed convenient to be delivered concerning the Person of the holy Ghost.

Of certain admirable effects, and most ample Gifts of the Holy Ghost.

WE are now further to be informed of certain admirable effects, and most ample Gifts; which flow, or proceed from the Holy Ghost, as from an everlasting Fountain of Godness. For although the works of the most holy Trinity, which

which are done out of God, (and therefore do not belong to his Nature,) are common to all the three Persons, yet many of them are appropriated, in a particular manner, to the holy Ghost; that from hence we may understand them, to be most peculiarly communicated to us from the immense charity, and love of God. For, since the holy Ghost proceeds from the Divine Will, as it were inflamed with Love, it is evident, that what effects are attributed to him, are caused, or proceed originally, from the excessive love of God. And from hence it is, that the holy Ghost is termed *Donum*, a Gift. For the word *Donum* signifies that which is given gratis, or freely, without any hope of Reward. Wherefore, whatsoever benefits are conferred upon us by God, we ought Piously to believe, and acknowledge that we have received them, as gifts bestowed upon us by the holy Ghost. Now it is evident, that these effects are many (or rather infinite.) For, to omit the Creation of the World, and the governing of cratures, (of which we have Treated in the first Article, to give Life) properly belongs to him, (as has been formerly demonstrated,) and is likewise confirmed by the Testimony of the Prophet *Ezecchiel*,

saying, *I will give the Spirit, and you shall live. Ezechiel*, 37.6. But the chief and most proper effects of the holy Ghost, are delivered by the Prophet *Esay, Isa.* 11, 2. which are these, *to wit; The Spirit of Wisedom, and understanding, the Spirit of Counsel, and Fortitude, the Spirit of Science, and Piety, and the Spirit of the fear of our Lord*: These are called gifts of the holy Ghost. And sometimes also the very name of the holy Ghost is attributed to them. Whence St. *Augustin* admonishes us (*Lib.* 15. *de Trinitate. Chap.* 18. 19.) to be careful to observe this, *to wit*, that when in holy Scriptures, mention is made of the Holy Ghost, we reflect well, whether the third Person of the Trinity be intended, or his gifts. For these Two are to be distinguished, as the Creatour, from his creatures. Now these gifts are the more diligently to be explicated, and well understood, because from them we draw the Precepts of Christian Life, and may probably judge or perceive, whether the Holy Ghost be in us. But now lastly, we are to be informed, that above all other his most ample Gifts, we are principally to esteem Sanctifying Grace; which makes us Just, and acceptable to God, and *Signs* us with the Spirit of Promise;

which

which is a Pledge, or gives us a Title to our Inheritance. For this unites our minds to God by a most strict Bond of Love; and by this, we are inflamed with great zeal of Piety, and likewise correct the whole course of our Lives, and become new Creatures, being also by it made partakers of the Divine Nature (2. *Pet.* 1. 4.) we are both named and really become the Sons of God. 1. *John*, 3. 1.

Thus of this ARTICLE.

ARTICLE. IX.

I believe the holy Catholick Churth; the Communion of Saints.

HOW great diligence we are to use, to come to a right, and perfect understanding of this Article, may be clearly discerned, if we consider two things. For first, (according to the Testimony of St. *Augustine*, in *Psal.* 30. *Concio*, 2.) the Prophets

phets *spake more plainly, and evidently of the Church, than of Christ Himself; as foreseeing, that many more would erre, and be deceived concerning it,* [*or the true Notion of it, and their obedience to it*] *than concerning the Mystery of the Incarnation.* For they knew, that there would rise up many impious persons, who, like Apes feigning themselves to be Men, would, with no less impiety than pride, profess themselves to be the only Catholicks, and affirm that the Catholick Church was only among them. Secondly, if any Man shall have this Truth, (*to wit* concerning the Church) firmly established in his heart, he will easily avoid the horrid danger of Heresie. For every one is not to be accounted an Heretick upon his first erring in matters of Faith, but upon his neglecting to submit himself to the Authority of the Church, and upon his Pertinacious defending his impious opinions in such matters of Faith. Since therefore it cannot be that any Man can be infected with the Plague of Heresie, if he assents, and submits his judgement to such things as are proposed unto him to be believed by the Catholick Church; hence it clearly appears, how necessary it is, that we should well understand this Mystery of the

the Church, for the preſerving and Protecting us, againſt all the Art, and deceipts of our enemies, and for the ſecuring, and eſtabliſhing us in the Truth, and firm Foundation of Faith. But we are to know, that this Article depends of the former. For ſince the holy Ghoſt is the Fountain, and conferrer of all Sanctity, it muſt neceſſarily follow, that the Church hath received all its Sanctity from him.

Thus by way of an Introduction.

Of the name, or word Church.

BEcauſe the *Latins* have borrowed the word *Eccleſia* [or Church] from the *Greeks*, transferring it, after the publiſhing of the Goſpel to Sacred things; we are to manifeſt, in the firſt place, in what Senſe it is taken here. Now the word it ſelf [*to wit* Eccleſia] ſignifies a calling forth; But writers have afterwards made uſe of it, to ſignifie a Council, or Aſſembly; and this indifferently, whether the people of thoſe

Assemblies were Worshippers of the True God, or a False. For in the Acts of the Apostles (*Act.* 19 39.) it is written of the people of *Ephesus*, that when the Scribe had quieted the multitude, he said unto them, *But if you ask any other matter, it may be resolved in a lawful Assembly* [or *Church.*] Here he calls the People of *Ephesus* a lawful Church; who yet Worshiped or ador'd *Diana.* And not only the Assemblies of the Gentiles, who had no knowledge of the true God, are called Churches; but also the Assemblies of the wicked, and evil Men, are sometimes termed a Church. *I have hated* (saith the Prophet *David*, *Psal.* 25. 5.) *the Church of the malignant; and I will not sit with the impious.* But afterwards, (by a common custome of the Holy Scripture,) this word was made use of to signifie the common wealth of Christians, and the Assemblies only of the Faithful; *to wit*, (such as are called by Faith to the Light of Truth, and the knowledge of God; who rejecting the darkness of ignorance, and errors, Piously, and devoutly, worship the True, and Living God; and serve him with their whole hearts.) And (to speak all in one word) the Church (as St. *Augustin* saies, in *Psal.* 149. *is the Faithful*

ful people dispersed through the whole World. But it is here to be noted, that there are great Mysteries contained in these words calling forth (which the Church signifies.) For by these words the Goodness, and Splendour of Divine Grace evidently appears; and we come to understand, that the Church differs much from all other Common-Wealths. For these are supported by human reason and prudence. Whereas the Church is consttituded, and established, by Gods wisedome and counsel. For he has called us *from darkness to Light*, by an intime, or inward operation, or inspiration of the Holy Ghost; who opens, and dilates Mens hearts, and by this, infuses his gifts into them. Although, (Extrinsecally) this is effected by the labours, and endeavours of Pastours, and Preachers. Moreover, by these words calling forth, we come to understand, what is the end proposed unto us by Faith; *to wit*, that it is the calling us to the knowledge, and possession of eternal happiness: Now this may easily be discerned, if we reflect why heretofore the Jews were termed a Sinagogue, that is a Congregation, or gathering together; For, as St. *Augustin* sayes, *this name was imposed upon them, because like*

Beasts

Beasts [which are properly said to be congregated, or droven together] *they only sought after Terrene, and fading goods.* (in *Psal.* 77. 81.) Wherefore Christans were justly not to be called a Sinagogue, but a Church; because contemning earthly, and corruptible things, they only thirst after such as are in Heaven, and Eternal, as being called and selected to have their conversation in Heaven. Many other Names (full of Mystery,) are made use of, to signify this Christian Common-wealth, it is called by the Apostle (1. *Tim.* 3. 15.) the house or structure of God. *If I tarry long* (saies he) *that you may know how you ought to converse in the house of God; which is the Church of the living God, the Pillar, and Foundation, of Truth.* Now the reason why it is termed a house is, because it is as one family, governed by one Master; in which is the communication, and distribution of all Spiritual Goods. It is also called *the Flock of Christ's sheep*: of which he is both the *Gate*, and the *Pastour*. It is likewise called *the Spouse of Christ* 2, Cor. 11 2. *I have espoused you to one Man* (saith the Apostle) *to present you a chast Virgin unto Christ.* Also to the *Ephesians* (*chap.* 5. 25.) He writes thus, *Husbands love your Wives, as Christ*

also

also loves his Church: and of Matrimony, *V.* 32. thus, *This is a great Sacrament. But I say, in Christ, and in the Church.* Lastly the Church is termed *the Body of Christ*, as to the *Ephesians* (*ch.* 1, 23.) and likewise to the *Colossians*, *ch*, 1. 24 All which names may much stirr us up, to make our selves worthy of this immense clemency, and goodness of GOD; manifested by these words. Since it evidently appears by them, that he has elected us to be his people.

Having thus far explicated the nature of the Church, and the signification of its Name, we are now to Treat of every one of its parts, and the difference of them; that we may yet better understand the nature, Proprieties, Gifts, and Graces of this Spouse of Christ, so much beloved by Him; and by this means be stirred up, never to cease from prasiing his most holy Name, for making us Members of this his Church, and calling us to his Holy Society.

Thus of the Word CHURCH.

Of

Of two Chief Parts *of the* CHURCH.

THE Church has Two chief parts: One Triumphant in Heaven; the other Militant upon Earth. The Triumphant, is that company of most Blessed and happy Spirits; *to wit*, the holy Angels, and likewise those holy Men, who have Triumphed over the World, Flesh, and Devil, and who being now free and safe from the troubles of this Life, enjoy eternal happiness. The Millitant is the company of all the Faithful, who yet live upon Earth; which is therfore termed Millitant, because those of this Church undergoe a perpetual War with the World, Flesh and Devil. Nor is it to be conceived that they are two distinct Churches; but rather two parts of the same Church, whereof One is gone before, and enjoys eternal B atitude in Heaven; and the other daily follows after; untill at length, being joyned, or united by perfect charity, with our Lord and Saviour, it shall likewise have its everlasting rest, and repose in partaking of the same *Beatitude.* But

But it is here to be noted, that in the Militant Church there are two sorts of men; to wit, some pious and good, and others bad, and wicked. The wicked partake of the same Sacraments, and are of the same Faith, with the good; but differ from them in life and manners. The good in the Church are those, who are not only joyned and connected together by profession of one Faith, and the participation of the same Sacraments; but also by the Spirit of Grace, and bond of charity, of whom it is said. 2. *Tim.* 2. 19. *Our Lord hath known who are his.* But now although there are some signs, by which we may conjecture, who belong to this number; yet they cannot certainly be known. Wherefore we are not to think, that Christ our Lord spake of this part of the Church, when he remitted us to the Church commanding us to obey it. For since that part is unknown, no man could be certain unto whose judgment he was to have recourse, or whom he was to submit unto? The Church therefore comprehends or contains within it self, both the Good and the bad, as both Scriptures and Fathers testify, and assure us: in which sense [or of the Church thus understood] the Apostle writes

thus (*Ephes.* 4. 4.) *One body and one spirit* This Church is known, and compared to a *Citty placed upon a Mountain*, which is seen upon all sides, *Matth.* 5. 15. For since all men must obey it, it must necessarily be made known to them all. Now that it contains both Good and bad, the Gospel teaches us by many Parables; as when it compares the Kingdom of Heaven (that is the Church Militant) to a net cast into the Sea, *Matth.* 13. 41. or unto a Feild, in which cockle is over sowed, *Matth.* 13. 25. or to a Floore, in which wheat was mixt with chaff. *Luke* 3. 17. or to ten Virgins, five of them foolish, and five wise. *Matth.* 25, 3. But long before this in Noa's Ark, in which were both clean and unclean beasts, we may find a figure and similitude of this Church. But although Catholick Faith doth truly and constantly affirme, that both Good and bad pertain to the Church, yet we are to know, that according to the same rules of Faith, they are contained in the Church in a very different manner. For the wicked are only in the Church, as chaff in the Floore mixed with wheat; or as dead members joyned or united to a living body. We are here further to take notice, that there

are

are but three ſorts of men excluded from the Church [taken in this ſenſe] firſt Infidels; then Hereticks, and Schiſmaticks; and laſtly ſuch as are Excommunicated, Heathens or Infidels are excluded, becauſe they never have been in the Church, neither have they ever known it, or been made partakers of any Sacrament in the ſociety of Chiſtians. But Hereticks and Schiſmaticks are excluded, becauſe they have forſaken it, by going out of it. For they belong no more to the Church, then Souldiers, that have run away from an army, are of that army. But yet it cannot be denied, that they are in the power and ſubject to the correction of the Church; as who may call them to an account, puniſh and condemn them by Anathema's. Laſtly Excommunicated perſons are likewiſe excluded, becauſe they are cut off from it by the ſentence of the Church it ſelf; and therefore belong not to its Communion, untill they repent. Now as for others, although they be never ſo wicked, and given over to vice, yet there is no doubt, but that they remain ſtill in the Church. And this is to be well taken notice of; that ſo if we chance to ſee ſome Prelates of the Church, to lead wicked lives, we may aſ-

ſuredly believe that notwithſtanding this they are ſtill members of the Church, and do not therefore loſe any part of the Spiritual power confered upon them by the character of Holy Orders. Moreover, we are likewiſe to know, that every part of the Church is alſo called, a Church, as when ſaint Paul names the Church of *Corinth*, *Galatia*, *Laodicea*, *Theſſalonica*, &c. 2 *Cor.* 1. 1. 1, *Cor.* 16. *Coloſs.* 4. He further alſo calls private families of the Faithful Churches. For he gave orders to the Romans, *to ſalute the domeſtique Church of Priſca and Aquila*, *Rom.* 16. Alſo in another place (1 *Cor.* 16. 19.) thus, *Aquila, and Priſcilla, with their domeſtique Church, ſalute you much in our Lord.* He alſo makes uſe of the ſame word, writing to Philemon. But ſometimes alſo by the name, or word Church, the Rulers and Paſtours of the Church are ſignified, as *Matth.* 18, where Chriſt ſaies, *If he will not hear thee, tell the Church*; in which place the Rulers and Paſtours of the Church are deſigned, or underſtood, but moſt eſpecially when they are aſſembled in a General Council. The place alſo in which the people uſe to meet to hear Sermons or divine Service, is termed a *Church*. But in this Article, by the word

Church

Church is understood the multitude of true believers both of Good and bad; and not only the Pastours, but also the People.

Thus of the two chief parts of the Church.

Of the propriet es of the Church.

WE are here in the next place to explicate the proprieties of this Church; by which it will appear how great a Benefit they have received from God, who have had the happiness to be born and bred in it. The first propriety therefore is described in the Symbole or Creed of the Fathers; to wit, in its saying, that the Church is one. For *Cantic6.* 8. it is written, *My Dove is one; one is my Beautiful one.* Now the great multitude of the Faithful, who are spred largely and diffused variously throughout the whole World, is said to be one, for the reasons assigned by the Apostle *Ephes.* 4. 4. saying, *There is but one Lord, one Faith, one Baptisme.* There is also one Ruler, and Governour of this Church, the invisible Christ; whom the

Father has constituted Head over every Church: which Church [or these Churches collected into one] is his Body. But the visible Head, and Govenour of it, is the Bishop of *Rome*; who is lawful Successour of the Prince of the Apostles, now the reason of constituting such a visible Head is thus assigned by the common consent of all the Fathers; to wit, that such a visible Head was necessary for the establishing and conserving the unity of the Church: which saint Hierome, against Jovinian did both see, and excellently express in these words, *One is Elected, that a Head being established, the occasion of Schism may be taken away.* And in his Epistle to Damasus, thus, *let envy be laid aside; and let the Ambition of the Roman Dignity or Authority, depart, (or not appear.) Since I speak with the Successour of the Fisher-man. and with the Disciple of the Cross. I following no first [that is, no Supream first] But Christ, I am associated in Communion to Your Holiness; that is to the chair of* PETER. *I know the Church to be Built upon that Rock. Whosoever shall eat the Lamb out of this House is profane. If any Man shall not be in the Ark of* Noa, *he shall perish in the overwhelming deluge.* This was long before also proved by St. *Irenæus*; and St. *Cyprian*, who speaking

speakiug of the Unity of the Church, *lib. 3. de simplicit. Prælat. Our Lord speaks to* Peter, *I tell thee* Peter, *that thou art* Peter, [that is to say a *Rock*] *& upon this rock I will build my Church.* He builds his Church upon one. & although he gives to all his Apostles after his resurrection alike power [to wit, as their Apostleship] & said, *As my Father hath sent me, I also send you: receive you the Holy Ghost, John* 20. 21. *yet that he might manifest unity, he disposed by his authority the Origin of this Unity, taking its beginning from one, &c.* Optatus, also Milevitanus saies thus, *Ignorance cannot excuse, you knowing that in the Citty of Rome, the Episcopal Chair was given to Peter first; in which Chair the said Peter, head of all the Apostles sate, that thus in him, the unity of the Chair might be kept* (or preserved *by all; least the rest of the Apostles might set up, and defend every one of them one Chair* (or Church) *for him self. So that now he should be held or acknwledged, for a Schismatick, a prevaricator, and breaker of unity, who should set up another Chair, against or in opposition to this one* (or singular) *Chair.* Of this St. Basil also writes thus (*Hom.* 29. *de Pœnitentia*) *Peter is placed in the foundation; for he said, thou art Christ, son of the living God: and he thereupon heard, that he was a rock. But*

although he was a rock; yet he was not a rock, as Christ was a rock. For Christ was truly an unmoveable rock; But Peter, by the rock. [to wit Christ] For God confers his *own dignities upon others. He is a Priest, and makes Priests. He is a rock; and makes a rock; and what things belong to him self, he bestows* [to wit, by participation] *upon his servants.* But lastly (to the same purpose) saint Ambrose saies, *If it be objected, that the Church is contented with one Head, and Spous, Jesus Christ; and therefore requires no other; unto this it is easily answered. For as we have Christ our Lord, not only the Author, but also the inward dispenser of all the Sacraments; (For it is he that Baptizes, and he that absolves) yet he instituted men to be the external Ministers of the Sacraments: So likewise, although he govern his Church by his inward Spirit, yet nevertheless he has appointed and established a man, the Vicar and Minister of his power. For, since the visible Church stands in need of a visible Head, therefore our Saviour constituted* Peter *Head, and Pastour of his whole Church. When in most ample words he commended to him the feeding of his Sheep.* John 20. 15. Now this very self-same power of Governing, and Ruling his whole Church

Church, he manifestly will have also derived unto his Successours; since the Church is to be governed until the end of the World.

Thus of the Testimonies of these Fathers concerning this visible Head of the Church ordained to preserve unity.

Moreover, there are these other reasons, or grounds, of the unity of the Church: as first, because there is one and the same Spirit, (as the Apostle saies, 1 *Cor.* 12. 11. 12. which confers grace upon the Faithful: as there is one Soul, that gives life to all the members of the body. To conserve which unity when he exhorted the Ephesians, he said, *Be sollicitous to keep the unity of the Spirit in the bond of peace. One body and one spirit.* Ephes. 4. For as mans body consists of many members, which are all supported, and nourished by one Soul; which administers sight to the eyes, hearing to the ears, and diverse faculties to the other senses: So Christs mystical Body (which is his Church) is likewise composed of many members. Secondly, there is also one hope; *unto which we are all called*, as the same Apostle testifies, Ephes. 4. For we all hope for the same thing, to wit, an eternal and blessed life. Lastly, there is one Faith to be held and professed by all the Faithful,

as

as there is likewise one Baptisme: which is the Sacrament of Christian Faith. Now to preserve this unity of Faith, the Apostle admonisheth us, saying, *Let not Schisme be among you.* 1. *Cor.* 1. 10.

Thus of the unity of the Church.

Another propriety of the Church, is Holiness; which is thus asserted by the Prince of the Apostles, 1. *Pet.* 2. 9. where he saies, *You are an Elect generation, a Holy nation.* Now the reason why the Church is said to be Holy, is because it is consecrated, and dedicated to God. For so all other things consecrated and dedicated to him, although they are corporal, and terrene, are called Holy. Of which kind, in the old Law were vessels, vestements, and Altars: and in this same Law also the first-born, who were dedicated to God, were likewise called Holy. Neither is it to be woundred at by any, that the Church is called Holy, although there be so many wicked persons and great sinners, contained in it. For the Faithful are termed Holy, because they are made the people of God, and by Faith, and Baptisme have consecrated themselves to Christ, although they often offend in many things, and do not keep and observe what they have promised. As (for example)

example) such as profess an Art, although they do not observe all the precepts of that Art, yet still they retain the name of the Art, and are called Artificers. Wherefore Saint Paul called the Corinthians Sanctified and Holy. 1. *Cor.* 1. among whom it is evident, there were some whom he doth severely check as carnal and guilty of great crimes. Moreover, the Church is therefore likewise to be called Holy; because as a body it is joyned to a Holy Head, Christ our Lord, the fountain of all Holiness; from whom the Gifts and Graces of the Holy Ghost, and the riches of the Divine Bounty are diffused (and communicated to the Faithful.) Saint Augustin has an excellent discourse to this purpose, in his interpreting those words of the Prophet David, *Psalm.* 85. 2. *Preserve my soul, because I am Holy. Let the Body of Christ* (saith he) *presume; lett that one man, crying from the ends of the earth, with his head, and under his head, say confidently; I am Holy: for he hath received the grace of Sanctity, the Grace of Baptisme, and Remission of sins.* And a little after, *If all Christians, and the Faithful Baptized in Christ, are clothed with him, as the Apostle affirms, saying,* (Galat. 3. 27.) *All that are*

as

Baptized in Christ, have put on Christ; if they are made his members, and say, they are not Holy: they do injury to their Head, whose members are holy. Aug. in *Ps.* 85. Moreover, the Church alone has the Lawful worship of Sacrifice, and the profitable use of the Sacraments; by which as by the efficacious instruments of Divine Grace, God communicates unto us, true Sanctity. So that whosoever are truly Holy, they cannot be parated from this Church. It is therefore manifest that the Church is Holy; and the reason of this Holiness is, because it is the Body of Christ, by whom it is sanctified, as being cleansed and washed with his Bloud.

Thus of the Churches, being said to be Holy.

The third propriety of the Church is manifested by the word *Catholick*, that is universall; which name is truly and justly given to it; because, as saint *Augustin* saies, (*Serm.* 31. & 81. *de Temp.*) *It is diffused by the splendour of one Faith, from the rising of the Sun to its setting.* For the Church is not limited, and confined, as humane common-wealths, and Conventicles of Hereticks within the bounds only of one Kingdom, or of

of one people, or nation of men, but contains and embraces (within the bosom of its charity) all men, whether Barbarous, or Scythians, bond and free; but all in all *Colos.* 3. 11. Wherefore it is written *Revel.* 5. 9. 16. *You have redeemed us to God in our blood, out of every Tribe, and Tongue, people and Nation, and you have made us to our God a Kingdom. To the same purpose, David Psal.* 2. 8. *Ask of me, and I will Give you the Gentiles for your inheritance; and the ends of the earth, for your possession.* And again *Psalm.* 86. 4. *I will be mindful of Raab and Babylon, knowing me. Behold, the forreigners, and Tyre, and the people of the Ethiopians; these were there. Shall not Sion say, Man, and Man is born in her; and the highest him self founded her, Our Lord will declare in Scriptures of people and Princes; of these, who have been in her.* Moreover, all the Faithful, that have been from Adam untill this day, and which shall be to the end of the World, professing the true Faith, belong to this same Church; which is founded upon the foundation of the Apostles, and Prophets; they being, all of them firmly established and founded upon the angular stone, Christ, who made both one, and announced peace, both to such as were farr off,

an-

and such as were near, *Ephes.* 2. Secondly the Church is therefore called *Catholick*, or *Universal*, because all who desire to obtain Salvation, must be members of it, and adhere to it, not otherwise then those did who entred into the Ark, and remained there, that they might not perish in the Deluge, *Genes.* 7. By what has been said, it appears, that this name *Catholick* is to be adhered to, as a most certain rule, for the discerning which is the true Church; and which are false and erroneous.

Thus of this propriety, or name Catholick.

The fourth propiety of the Church is to be Apostolick, that is deriving the truth of its doctrines, since the revealing of the law of Grace, from the Apostles. For its doctrine is not new, but delivered by the Apostles, and preached throughout the whole World. By which it may clearly be discerned, that Heretiks, (notwithstanding all their impious boasting) are far from the Faith of the true Chuch; since they oppose the Doctrine of the Church, which was preached by the Apostles and their Successours, even untill this very day; wherefore, that all might understand, which is the Catholique Church, the Fathers in their

their Creed, added the word Apostolick. For the Holy Ghost, (who governs the Church does it not by any other Ministers, but such as are Apostolick, (that is are sent, and have received their Holy Orders, by an Authority derived from the Apostles,) because the Holy Ghost was first given to the Apostles; and from that time, through Gods infinite Goodness, hath alwayes remained in the Church. By which it appears, that as the Church cannot erre in delivering Doctrines of Faith and Manners; (since it is guided by the Holy Ghost, so all other pretended Churces, being led by the spirit of the Devil, must necessarily fall into most pernicious errours, both of Doctrine and Manners.

Thus of these proprieties of the Church.

A word concerning the Figures of the old Testament.

BECAUSE the figures of the old Testament are of great force to stir up the minds of the Faithful to a constancy in Faith, and to renew the memory of most

Divine

Divine things (which was the cause that the Apostles made use of them.) Therefore, we following their examples will here mention some few of them, which may concern the present Doctrine touching the Church. Now amongst these, Noas Ark has a most remarkable and proper signification to this purpose. For this was therefore only built by Gods divine command, that it might signifying the Church. Which Church, God so settled and established, that whosoever enters into it by Baptisme (living and dying piously) should be free from all dangers of eternall death and such as die out of it, are overwhelmed, and perish by their sins and impieties, (as it happened to those, who were out of the Ark.) Another figure of the Church was that great Citty of Hierusalem; by which the Scriptures do often signify the Church, to wit, because in it only it was lawful to offer Sacrifices to God, as in the Church only, and no where out of it, there is to be found a true worship of God, and a true Sacrifice acceptable to him.

Thus of these Figures.

How the Church is put to be an Article of Faith.

IN the laſt place we are to declare how the Church is put to be an Article of Faith. Now, in order to this, we are to know, that although every one, by reaſon and his ſenſes, may perceive, that there is a Church, that is, a Company of Men upon the Earth, that are conſecrated, and devoted to Chriſt our Lord; (Faith being not needful to conceive this) ſince neither Turks nor Jewes doubt of it) yet thoſe Myſteries which have been partly declared to be contained in the Church; and ſuch others as ſhall be explicated in the Sacrament of Order, can only be underſtood by a mind illuminated by Faith, and no way by natural reaſon. Wherefore ſince this Article, no leſs then the reſt does exceed the force of natural reaſon, we do moſt juſtly here confeſs, that we cannot dive into the beginning, Gifts, and Dignities of the Church, by the natural light of our underſtandings but only by

the light of Faith, and in this sense it is put to be an Article of Faith. But it is here to be noted, that Men were not the Authors, or Founders of this Church but God himself; who built it upon a most firm rock, as the Prophet testifies, *Psal.* 86. 5. saying, *The Highest himself founded it.* Hence it is called the inheritance of God, and Gods People. Neither is the power which it has received Humane; but conferred upon it by a divine Gift. Wherefore, since we cannot naturally understand but by Faith alone, that the Church has the *Keyes of the Kingdom of Heaven* delivered to her with power of remitting sins, excommunicating, and consecrating the true Body of Christ; nor yet also further that the Cittizens, which are contained in her *have not here a permanent City* (*Hebr.* 13. 14.) but *expect one to come*; Therefore it is necessary to believe, that there is one holy Catholick Church. Moreover, it is here further to be noted, that we so believe the three Persons of the Trinity (to wit the Father, Son, and Holy Ghost) that we fix our Faith upon them, as our last end, and eternal Happiness, [to express which we say, that we believe in the Father, and in the Son, and in the Holy Ghost] but here

changing

changing that forme of Speech, we profess to believe the Catholick Church, and not in the Catholick Church; that by this manner of speaking, God the Creatour of all things, may be distinguished from his creatures, and that all those immense priviledges conferred upon the Church, may be referred unto the Divine Goodness, and acknowledged to proceed from thence.

Thus of this Article concerning the Church.

The Communion of Saints.

WHEN saint John the Evangelist writ unto the Faithfull, instructing them in the Divine Mysteries, he gave this reason of it (1 *John.* 1. 3.) saying, *That you also may have society with us, and our society may be with the Father, and with his Son, Jesus Christ.* Now this society is founded and established, in the Communion of Saints. This Article is not only an Interpretation of the former, (manifesting that none can be of this Communion, but such as are in the Church) but is likewise a Doctrin of high and great advantage, since it declares unto

us what use we ought to make of all the other Mysteries, which are contained in the Creed, they being all ordained not only to bring us to this ample, and blessed society of the Saints, but likewise to persever in it; *With joy, giving thanks to God the Father, for making us worthy to partake of this lot, of the Saints in Light. Coloss.* 1. 12. But now a further reason, why this Article is said to be an explication or interpretation of the former Article of the Church, is because the unity of the Spirit, by which the Church is governed, makes that whatsoever is communicated to it, is participated by all the Faithful. For the fruits and benefits of all the Sacraments belong to all, who are of the Church. By which Sacraments (as by so many links or bonds,) we are all united and joyned to Christ: but most particularly by Baptism; by which, (as by a gate, or door) we enter into the Church. That this Communion of Saints is to be understood of the Communion of Sacraments, the Fathers in their Creed manifest by these words, *I confess one Baptism.* [*Symbol. Constantinopolitan.*] But it is here to be noted, that although this name Communion belong to all the Sacraments, since

ſince they all unite us to Chriſt, making us partake of him, whoſe grace we receive by them; yet, moſt properly this belongs to the Euchariſt, which really and ſubſtantially, and not only by grace unites us to him, and by this makes the Communion of Saints. But we are further to know, that there is another Communion in the Church beſides this of the Sacraments. For whatſoever is piouſly and religiouſly done hy one of the Faithful, pertains, and is profitable to all them, by the Divine virtue of Charity: which ſeeks not propriety, or ſelf Intereſt in any thing. This is evident from the teſtimony of St. *Ambroſe*, who expounding that paſſage of the *Pſalm.* 118. *I am made partaker of all that fear you. Verſ.* 63. writes thus, *As a Member is ſaid to be partaker of the whole Body, ſo he that is joyned* (to wit, *by Faith, and Charity*) *to all that fear God, is made partaker of all the good works done in the whole Body of the Church. Wherefore Chriſt hath preſcribed this form of Prayer to us*; to wit, *that we ſhould ſay Our Bread, not Mine*; *and ſo of other things in the reſt of the petitions*; *not attending to our ſelves only, but to the good, profit, and Salvation of Mankind.* This communication of goods

is often declared in holy Writ, by the most apt similitude of the Members of a humane Body. For although there be many Members, yet they all constitute but one Body; in which every one has his own proper Function; not all the same: neither have they all the same Dignity, nor each of them offices of equal profit and Dignity, nor does any one of them seek his own private interest and advantage, but that of the whole Body; Moreover, they are all so fitly connected together by nature, that if one of them suffers pain, the rest suffer with it; and this by a certain affinity and alliance of Nature. So likewise on the contrary, if any one Member be at ease, or delighted, the rest are also very much pleased and contented. Now this may be also seen, or contemplated in the Church: in which although there be many Members; *to wit*, many Nations of Jews, Gentiles, Free-men and servants, Rich, and poor; yet when they are once Baptized, they become one Body with Christ; of which he is the Head. Every person likewise in this Church has his proper Office assigned him: Some being Apostles, others Doctors, *&c.* But yet they are all ordered, and designed to the Publick

lick good, and interest of the same Church; some (for example) being Teachers, aud Rulers; and others in a condition of obedience and Subjection.

These are the infinite, and ample priviledges, and Divine gifts, which such enjoy in the Church, and are just and dear unto God. But dead Members, *to wit*, such as are overwhelmed with Sin, and deprived of God's Grace, although they do not cease to be Members of this Body of the Church. Yet since they are dead, they receive not the Spiritual advantages, which Just, and Holy Persons enjoy: but yet they being in the Church, are helpt by such as are in grace, and do partake of those advantages above mentioned, towards the obtaining again of such Grace, and of being restored to Life: of which benefits, they are wholy deprived, who are totally cut off from the Church. But it is here further to be noted, that not only those gifts are *common* to all the Faithful, which render Men Just, and dear to God; (*to wit*, Such as belong to *Sanctifying Grace*,) but likewise other gifts, which are given gratis [without any order to the Sanctifying of the Soul it self that enjoys them: as for example, Science, Prophesie, the guift

of Tongues, Miracles, and others of this kind, which *Gifts* are sometimes granted to evil Men; not for their private advantage, but Publick good; and for the edification and benefit of the Church. The gift of healing (for example) is not given for the benefit of him that heals, or does the cure, but for the advantage, and for the restoring again to health of such as are sick. Nay moreover, there is nothing, which is possessed by a sincere good christian, which he ought not to judge, or esteem to be common to himself with all others. Wherefore the Faithful ought to be very ready, and prepar'd to assist all such as are in want. For, he that lives in plenty, and abounds with the gift of Riches, bestowed upon him by God, and yet will not help the miseries of the poor, whom he sees to be in want, is evidently convinced not to have *Divine charity*.as it is declared, 1. *John*, 3. 17. Now it being thus [*to wit*, that charity makes all goods common] it is manifest, that such as be of this holy *Cmmunion* of the Church are very happy, and may truly say with the Prophet *David* (*Psal.* 83. 2.) *How amiable are your Tabernacles, O Lord of Hosts! My Soul covets, and faints unto the Courts of our Lord.*

And

And *verse*, 5. *Blessed are they that dwell in Your House, O LORD!*

Thus of this Article, of the *Communion* of *SAINTS*.

ARTICLE X.

The forgivness of SINS.

THIS Article being inserted amongst the other Articles of the Creed, makes it evident, that it not only containes some Divine Mystery, but likewise something which is absolutely necessary for the obtaining of Salvation. For it has been formerly declared, that without an assured and explisite belief of all such things as are proposed in the Creed, to be assented to by Faith, no Man can be esteemed as a true professor of christian Religion. But now, if that which is of it self thus evident to all (*to wit*, concerning the necessity of this Article) be yet further to be confirmed by some Testimony; that will suffize, which our Saviour hath said concerning this matter

ter, a little before his Aſcenſion unto Heaven, when he illuminated his Diſciples to make them underſtand the Scriptures. For then he ſaid unto them *Luke*, 24. 45. 46. *That ſo it was written, and ſo it behoved Chriſt to ſuffer, and to riſe again from the Dead the third day, and pennance to be Preached in his Name, and remiſſion of ſins unto all Nations, beginning from* Hieruſalem: which words being well wighed, and conſidered make it clearly appear, that as other Doctrines of Faith ought to be well underſtood, and fixed in our hearts; ſo likewiſe that there is an abſolute neceſſity, and obligation impoſed upon us by our Lord, by which we are obliged to uſe all our endeavours in ſeeking to penetrate, and comprehend perfectly what is contained in this Article.

Thus by way of an Introduction.

What

What we are taught by this Article concerning the forgivness of Sins.

IT is here first to be noted, that there is not only remission of Sins to be found in the Catholik Church, (of which the Prophet *Esay* foretold in these words (*Isa.* 33. 24.) *The people that dwell therein shall have iniquity taken away from them*) but likewise a power given of remitting of such sins: which if it be rightly, and according to the Laws prescribed by Christ our Lord, made use of by Priests, we are obliged to believe that sins are truly pardoned. Now this Pardon is so fully granted, when we first make a profession of christian Faith, being washed and cleansed by Baptisme, that there remains nothing of guilt, or pain, neither *Original Sin*, nor of any other volnntary sins, either of commission, or omission. But yet, because by the grace of Baptisme, we are not freed from all infirmity of nature, but rather ex-

exposed to undergoe a continual Fight against the inordinate motions of concupiscence, which perpetually incite us to sin; hence it is, that scarce any Man is to be found, who does so resolutely resist, and so diligently watch in the business of his Salvation, that he receives not some wounds. Wherefore it was necessary, that there should be a power of remitting sins left in the Church by some other way besides that of Baptisme; and this was granted when the Keyes of the Kingdom of Heaven were committed to Her; by which She can remit the sins of every penitent sinner, although he had continued in sin even until the last day of his Life. Of this we have most clear Testimonies in Holy Writ. For in in St. *Matthew's* Gospel (*Chap.* 16. . 19.) Our Lord speaks thus unto S. *Peter I give unto you the keyes of the Kingdom of Heaven. Whatsoever you shall bind upon Earth, shall be bound in Heaven; and whatsoever you shall loose upon Earth, shall be loosed in Heaven. Likewise St.* John *testifies* (John 20. 23.) *that when our Lord had breathed upon his Apostles,* he said, *receive ye the holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose you shall retain they are re-*

retained .Now it is not to be thought, that this power is limitted to ſome certain kinds of Sins, [Since the former words of our Saviour are without any limitation.] Wherefore,there cannot be ſo horrid a crime either committed or thought upon, that it cannot be pardoned by the *Power* given to the Church; neither can there be any Man ſo wicked, or given over to vice, that he may not, or ought not to hope for pardon, if he truly and heartily repent him of his ſins. Nor is this power of the Church ſo reſtrained, that it can only be made uſe of at ſome certain determinate times. For at what hour ſoever a ſinner repents, and deſires to correct his Life, he is not to be rejected, according to our Saviours Doctrin, *Mat.* 18. 21. 22. For when the Prince of the Apoſtles asked him, *how often ſinners were to be forgiven? whether ſeven times? He anſwered him, not only ſeven times, but even seventy times ſeven* [by which words He gives us to underſtand, that ſins may be forgiven, as often as there is any juſt occaſion.] But now if we regard the Miniſters of this Divine power, it will not ſeem ſo ample and general. For our Lord hath not given the Authority of ſo holy a charge to all per-

ſons

ſons but only to Biſhops and Prieſts. And this power is likewiſe given them no further, but forasmuch as concerns the execution of that Power Miniſterially. For the Sacraments (by which alone ſins can be forgiven) remits ſins only inſtrumentally. But Prieſts both inſtrumentally, and Miniſterially. For the Church hath no other power given it of remitting ſins; but an inſtrumental: ſince miniſterial is alſo inſtrumental. Whence it follows, that both Prieſts, and Sacraments have only an inſtrumental influence in the forgivneſs of ſins; the Author and principal cauſe of *ſuch remiſſion*, and our Juſtification, and Salvation, being *Chriſt* our *Lord*.

Thus of this Power of Remitting Sins.

Of the greatneſs of this Power.

THAT we may make more eſteem of this Divine Gift, given to the Church; and withall may approach to make uſe of, and partake of it, with Piety, and more profit,

profit, it will be necessary here to declare the greatness and Dignity of this Power. Now this is most clearly seen, by diligently considering, how great Power is required to the Remission of sins, and to the making wicked Men become Just, and acceptable to God. For it is evident, that this is effected by the same immense, and infiinite power of God, which we believe to be necessary for the raising again of the Dead to Life, and for the *creating of the World*. But now further if, (according to St. *Augustin*) *Tract*, 52. *in Joan.* it be a greater *work to make an impious Man Just, than to create Heaven and Earth*, (which cannot be effected but by Gods Omnipotent and infinite Power) it evidently appears, that the forgivness of sins is much more to be attributed to such infinite power of God, than the Creation of the World. Wherefore, we must acknowledge those sayings of the ancient Fathers to be most true; in which they affirm, that Sins are only forgiven by God; and that this so stupendious a work is to be refer'd to no other Author, but unto his supream goodness and Power. To manifest this, Our Lord saies, by his Prophet *Isa.* 43. 25. *I am He, that take away thy iniquities.* For remitting

mitting of Sin is like paying a debt. Now as none can forgive a debt but the Creditour; So, since we are indebted for our sins to none but God, hence it is manifest, that none can forgive us our sins (as the principal cause) but God.

Thus of the greatness of this Power

When this Power was given.

THIS admirable, and Divine gift of remitting sins by the Sacrament of penance, was not communicated to any created nature, before that God was made Man. For this power was first granted unto Christ, our Lord and Saviour, by his Heavenly Father, as Man; since he was also truly GOD. Of this he assures us in these words, *Mat.9.6. Mark. 2, 10. That you may know* (saith he) *that the Son of Man hath Power in Earth to forgive Sins; He said to the Man sick of the Palsy, Arise, take up thy bed, and go into thy house.* When therforehe was *made Man*, that he might bestow upon Men the gift of having their sins forgiven, He

He, (before his Ascention unto Heaven,) gave this power of absolving to Bishops, and Priests in the Church. Although (as has been formerly said) Christ remits sins by his own Authority; but others as his Ministers. Wherefore, if we ought to admire, and esteem such things as are effected by an infinite power, we may hence easily conceive, that this admirable power of Absolving (which was confer'd by the Bounty of Christ our Lord upon his Church) was a most Super-eminent and Divine Gift.

But now moreover, if we also consider the *Means*, and waies that God, (as a most clement Father,) has made use of to take away the sins of the World, this must necessarily stir up the minds of the Faithful to contemplate, and admire the greatness of this unparrelled Benefit. For God the Father, has blott out our sins with the Blood of his only begotten Son: So that his Son did freely undergo and suffer the pains, which we had deserved for our sins; the Just being condemned for the unjust, and the innocent put to a most cruel death for the nocent, or gilty. Wherefore, when we shall seriously reflect, that we were not *redeemed with corruptible things, as Gold and*

Silver, but with the precious Blood of Christ, as it were, of an immaculate and undefiled Lamb. 1. Peter, 1. 18, 19. we shall clearly discern that we could not have received any greater favour from God, in order to our Salvation, then this power of remitting sins: which manifests unto us the sublime Providence of God, and his stupendious love to us. But it is here to be noted, that he who is gilty of mortal sin, presently loseth all the merit and advantages which he hath gained by *Christs Death and Passion*, making himself uncapable of entring into Heaven. Now when we seriously reflect upon this, we cannot but be much mov'd and strucken with a dread, and horror of the misery of Mans condition. But when we again call to mind this admirable Power of remitting sins, which is Divinely granted unto the Church, and confirmed by the Faith of this Article; we must also believe, that there is a power given to him that is gilty of mortal sin, of returning by divine assistance, to his former estate aud Dignity, which being well considered, we must necessarily give infinite thanks to God for this stupendious benefit. For if Medicines which are prepared by the art, and industry of Phisitians,

are

are usually pleasant and grateful, when we are dangerously ill; how much more grateful ought those Medicines to be, which are prepared for us by the Divine wisdom, for the curing of the diseases of our Souls, and repairing our lives by restoring us to God's favour! especially, since here is not a doubtful hope of health, as in medicines taken for the health of our bodies; but a certainty of obtaining it, to all such as desire to be cured.

Thus of time, and waies of granting this Power.

An Exhortation.

Wee having thus evidently discerned the Dignity of this most excellent, and Divine Gift, endeavour to convert it to our profit and advantage. For he that does not make use of it, may justly be judged to contemn it: and that most particularly in this matter, since our Lord hath given this power of Remitting sins to the Church, to the end that all might make use of it. For as no man can be freed from

Original sin without Baptism; so whosoever shall desire to recover the Grace of Baptism, which he has lost by mortal sins, he must necessarily have recourse to the Sacrament of penance. But we are here to be careful that the proposing of this ample Power of remitting sins, not limitted to any time, be not an occasion to make us sin more freely; or being fallen into sin, more slow to repent. For by the First, we manifestly render our selves injurious to this Divine Power, and therefore unworthy to obtain mercy, and pardon from God by it: and by the Second (*to wit*, our slowness to repent) we deserve to be taken away, and prevented by death, before we be reconciled to God by pennance, and if this happen it will render our Faith of the remission of sins, to be obtained by it, altogether in vain, and of advanttage to us. The benefit whereof we shall justly have deserved to lose by our slowness, delaying, and neglecting to make timely use of it, by a serious conversion, and an humble and contrite confession of our *Sins*. This Doctrin will be more fully explicated, when we come to Treat of the Sacrament of *Penance*.

Thus of this Article concerning remitting of Sins.

ARTI-

ARTICLE, XI.

The resurrection of the flesh.

THT this Article is of great concern, and likewise of very great force to establish the truth of our Faith, is evidently manifested from hence; *to wit*, that it is not only proposed in the Scriptures to be believed; but is also further confirmed by many Reasons; which since it is not discerned to be done in other Articles of the *Creed*: It clearly demonstrates, that the hope of our Salvation is grounded upon it, as upon a firm Foundation. For (as the Apostle argues,) 1, *Cor.* 13, 14. 15. &c. *If there be no resurrection of the Dead, neither is Christ risen again. And if Christ be not risen again, then vain is our Preaching, vain also is our Faith.* Wherefore there ought to be no less care taken to confirm this Doctrin, than there has been endeavours used by many impious persons to overthrow, and abolish it.

Thus by way of an Introduction.

Why the Resurrection of Men is here termed the Resurrection of the Flesh.

THE resurrection of Men, (in this Article,) is termed the *resurrection of the Flesh*; To manifest that the Soul is Immortal, and therefore does not perish together with the Body. This is clearly asserted in many places of the holy Scriptures, giving Testimony of the immortality of the Soul. Wherefore, to confirm, and assure us of the truth of this Doctrin, mention is here only made of the resurrection of the Flesh: although the flesh also is often taken in holy Writ, to signify the whole Man. As *Isa.* 40. 6. *All Flesh is Hay: and John.* 1. 14. *And the Word was made Flesh.* But yet in this place, by the word Flesh is only mean't the Body; to give us (as has been said) to understand, that the Body only was corrupted, (returning unto dust, of which it was made;) the Soul remaining incorruptible, and immortal. Now since nothing can be restored again to Life, unless it have been dead; the Soul is not properly said to rise again.

Moreover

Moreover mention is here made of the Resurrection of the Flesh, to confute the Heresie of *Hymenæus* and *Philetus*; who (even in the Apostles time,) said, that when the holy Scriptures speak of a Resurrection, it is not mean't of Bodies, but of a Spirtual Resurrection of Souls, from the state of sin to a life of innocency; which heresy is totally confuted by these words.

The truth of this Article hath been manifested by many examples, both of the old and new Testament; asalsô, by all Ecclesiastical Histories. For some, even in the old Testament were raised from death to Life, by *Elias* and *Elizæus*; and in the new, by Christ and his Apostles, and by many others. Wherefore, as we believe that many have been raised again from death to life, so we are also to beleive that all men shall be raised again to life at the last day. Those particular examples much confirming this *Truth*.

The holy Scriptures are full of Testimonies concerning this matter; but the most remarkable in the old Testament, is that of *Job*, 19. 25. where he saies, *I know that my Redeemer lives, and in the last day I shall rise up of the Earth; and I shall be composed again with my skin, and in my flesh I*

shall see God: whom I my self shall see, and my eyes shall behold, and none other. This my hope is laid up in my bosome. Daniel likewise, *Chap.* 12. 2. writes thus, *And many of those that sleep in the dust of the Earth shall awake; some unto life everlasting reproach.* Moreover, in the new Testament this matter is Treated of, *Mat.* 22, 31. where the Evangelist relates the disputation, which our Lord had with the Sadducees; St. *John*, likewise speaks of it, *chap.* 5. 28. where he treats of the last Judgment: Also 1. *Cor.* 15. 12. 13. 14. And 1. *Thes.* 5. 13. 14. 15. The Apostle handleth this subject most Divinely and Learnedly. But although this be most certain, according to what Faith teacheth us; yet it will conduce much to shew, either by examples, or by reasons, that what *Faith* proposes to be believed, is not contrary, or abhorring from nature, or from the judgment and understanding of human mind. Wherefore, the Apostle treating of such as ask how the Dead shall rise again, answers them thus, 1, *Cor.* 15, 36, 37, 38. *Fool! That which thou sowest, is not quickened, unless it die first, and that which thou sowest; not the Body that shall be dust thou sow, but a bare grain,* to wit, *of wheat, or some other*

Corn:

Corn: and God gives it a Body as he will. And a little after, verse, 42. *It is sowen in corruption, it shall rise in incorruption.* St. *Gregorie* [lib. 4. *Moral. cap.* 30.] shews, 'That many other similitudes may be added unto this. For Light (says he) is daily 'as dying, withdrawen from our sight, and 'comes back again, as by a Resurrection. 'Trees likewise lose their greenes in winter, 'and as it were rising to life in the Spring; 'and Seeds corrupting die, and sprouting 'forth rise again. The reasons also that are given by Ecclesiastical writers, very aptly accommodated to prove this, may be read by any that desire it. Their first reason is this; *to wit*, that Souls being immortal, and as a part of a Man, having a natural propensiion to be joyned to human Bodies, it must be judged to be *against Nature*, that they should alwaies remain separated from their Bodies. Now since no violent thing, or which is against nature can continue long, and much less alwayes; it seems suitable to reason that Souls should be again united to human Bodies. This way of arguing our Saviour Himself seems to have used, disputing against the Saducees: when from the *immortallity* of the Soul, He infers the

Re-

Resurrection of Bodies *Mat.* 22, 32, 33: Moreover, since punishments are proposed and threatened to the wicked, and rewards to the good, by God as a most just Judg; and withall, since many of the wicked die, before they have undergon such due punishments; as also many of the Just likewise die, before they have received any reward for their Vertue, it is absolutely necessary, that Souls should be again united to their bodies; that so their bodies, which they made use of as companions, and instruments of sin, or Vertue may suffer pain, or receive reward with them, according to the merit or demerit of their lives: which argument is most excellently handled by St. *Chrisostome*, in his first Homily to the people of *Antioch*. Wherefore the Apostle, when he disputed of the Resurrection, 1. *Cor.* 15, 19. Said, *If in this life only we have our hope in Christ, we are more miserable than all Men:* which words cannot be refer'd to the misery of the Soul; which being *immortal* might enjoy Beatitude in the future life, although Bodies should not rise again: And therefore they must necessarily be understood of the misery of the whole Man. For unless due rewards were rendered to the body

for

for its labours, it would evidently follow, that such (as the Apostle saith) as have endured many calamities, and miseries in this life, were the most miserable of all Men. Now the same he teaches much more clearly to the *Thessalonians* in these words. 2, *Thes.* 1, 4,5,6,7,8. *We Glory in the Churches of God for your patience, and Faith in all Your persecutions, and tribulations which you sustain, for an example of the just judgment of GOD; that you may be counted worthy of the Kingdom of God; for which also you suffer: If yet it be just with God, to repay tribulation to them that trouble, or vex you; and you that are troubled, (or vexed) rest with us in the revelation of our Lord Jesus Christ, from Heaven with his powerful Angels, in flaming Fire, taking revenge of them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* Moreover, we may add to this, that men cannot be compleatly happy, enjoying all good, so long as their Souls are separated from their bodies. For, ar every part being separated from the whole is imperfect; So likewise a Soul, separated from the bodie [must necessarily be imperfect.] From whence it follows, that to make Man compleatly happy, of necessity there must be a resurrection

rection of Human *Bodies.*

Thus of the necessity of this Doctrin of Faith.

A further manifestation of the variety of this Resurrection of Bodies.

THE Apostle saies, 1, *Cor.* 15. 21. *As in Adam all die, so also in Christ all shall be made alive* (or raised again to life.) By which it appears that all Men, both good and bad shall rise again; although not in alike condition. For the Just and Elect, shall rise again to a resurrection of life; but the wicked and Reprobate, to a resurrecton of judgment, or eternal damnation. But it is here to be noted, that when we say all Men, we intend as well all such as died before the day of Judgment as such as shall then die, and presently rise again. Now this opinion which holds that all shall die, none excepted, is approved by the judgment of the Church, and is affirmed by S. *Hierom*, and St, *Augustin*, to be more consonant

consonant unto truth, *Hierom. Epist. ad Pammach. Aug. de civit. lib.* 20. *cap.* 20. Neither are the words of the Apostle, 1, *Thes.* 4. 16. repugnant to this Doctrin, when he saies *the dead that are in Christ, shall rise again first; then we that live, who are left, shall be taken (or snatch up) together with them in the clouds, to meet Christ in the Air.* For St. *Ambrose* explicating this place, writes thus. '*In this rapture* (or snatching up) *death* '*shall prevent; and this, as it were, by a slum-*'*ber* (or sleep) *that the Soul going forth* '*may be render'd* (or united to the body) '*in a moment. For they* (to wit, the Souls) '*shall be thus taken, or snatch'd away, Men* '*shall die; that coming to our Lord, by His* '*presence, they may receive their Souls; be-*'*cause, being with our Lord they cannot be* '*Dead.* This opinion is also approved by the Authority of St. *Augustin* in his Book of the City of *God. Lib.* 20. *chap.* 20.

Thus of all Mens dying, and being raised again to Life.

That

That the self same Body shall rise again.

WE are further to know, aad certainly to believe, that the self-same Body, proper to every Man, although it be corrupted, or hath been turned to dust, shall be raised again to Life. Of this the Apostle assures us 1. *Cor.* 15, 53. Saying, for *this corruptible Body must put on incorruption*; cleerly demonstrating by the word this, that it is the self same Body. *Job* also most manifestly foretold this in these words, *Job.* 19, 26, 27. *And in my flesh I shall see God; whom I my self shall see, and my eyes shall behold; and no other.* This is likewise made manifest from the very definition it self of a Resurrection. For a resurrection according to St *Damascen* (*Lib.* 4, *de Fide orthodox cap.* 28.) is a *recalling again* to the *same Estate from whence we have fallen.* Lastly, if we consider wherefore this Resurrection was to be (as it has been formerly manifested) there can be no doubt

of

of the truth of this Doctrin. For we have declared that bodies were therefore to be raised again, that every one might receive the proper things of the body, either good, or evil. Whence it evidently appears, that Man must rise again in that Body wherein he hath served, either God, or the Devil; that with the same Body he may receive, either the Crowns of Triumph and Reward, or suffer the pains and punishments due to Sin. Moreover, we are further to know that not only the self-same Body shall rise again, but also that all things are to be restored again, which any way belong to the truth of its nature; and the Ornament and comelines of Man. We have of this a most express Testimony of St. *Augustin* [*Lib.* 22, *de civitate dei. Cap.* 10. *et in Enchyrid. cap.* 91.] whose words are these. 'There will then be no defect in 'Bodies. If any have been over-corpulent 'and gross, they will not assume again all 'that mass of Flesh, nor what shall be re-'puted superfluous, but what is convenient 'for a well proportioned Body. And on 'the contrary, whatsoever have been con-'sumed by sickness, or old age, shall be re-'paired by Christ with a divine Virtue: 'as also, if any have been too spare or lean,

they

'they will likewise be repaired. For Christ 'will not only repair our bodies, but likewise whatsoever was defective in them by 'the misery of this life. And in another 'place [*Enchyrid. cap.* 8. 9.] Man shall 'not have all his hair which he here had, but 'so much as is convenient and decent according to that, *Mat.* 10. 30. *All the 'hairs of your head are numbered; which according to the Divine wisdome, are to be 'separated and made choice of.* Now first therefore all the Members of the body are to be restored, as pertaining to the truth of human nature. For, such as were born blind, or have lost their sight by any disease; and all lame Cripples, who have any ~~in~~defect, any Member, shall rise again with perfect and entire Bodies. For otherwise the desire of the Soul, tending to a perfect and compleat conjunction with the body would not be satisfied: which yet we firmly believe will be, when there shall be a Resurrection of human Bodies. Moreover it is sufficiently manifest that the Resurrection, as well as the Creation, is to be numbered amongst the Chief-works of God. Wherefore as all things were created by God in the beginning in full perfection; so we must necessarily grant that it will

will be in the Resurrection of human Bodies. Nor is this to be understood only of the Martyrs; of whom St. *Augustin* thus testifies. 'They will not be without their 'Members; for a want of any of them is 'defect in the body: otherwise such as have 'lost their Heads, ought to rise without 'Heads. But yet there will remain in 'such Members the marks of their wounds, 'shining more beautifully than Gold, and 'precious stones; in the same manner as 'the marks of Christs wounds will appear. Thus St. *Augustin*, *lib.* 22, *de civit. dei. cap.* 20. Now this is likewise most truly said of the bodies of the wicked [*to wit*, that they will rise again *entire*] although for their own crimes their Members have been cut off. For the more Members they shall have, the greater will be their Torments. Wherefore, the restoring of those members will not be to their advantage; but rather to encrease their calamity, and misery: since Merits, and demerits are not to be ascribed to the members themselves, but to the person unto whose body they are joyned. For they will be restored to such as have died penitently, for a reward: but unto such as shall have contemned it, & died impenitent, for a punishment. Now if these things be attentively considered by the

faithful, they will never want ſufficient matter, and motives to ſtir up, and enflame their minds to a deſire of becoming Pious and devout. For when they reflect ſeriouſly upon the troubles, and miſeries of this life, it is to be hoped, that they will earneſtly, and with a great fervour of Spirit, expect this bleſſed glory of the Reſurrection, which is propoſed by Faith, and promiſed by God, to ſuch as lead their lives in Juſtice, and Piety.

Thus of the Self-ſame Bodies being raiſed again to Life.

Of the various qualities of ſuch Bodies raiſed again to Life.

ALTHOUGH the ſame Bodies riſe again, which were before dead as to the Subſtance of them; yet the qualities of them will be very different. For (to omit other things) in this all bodies that riſe again, will be different from what they were when they lived in this world; that whereas then

then they were subject to the Laws of death, after the Resurrection they shall be all immortal; and this, both Good, and bad: which admirable restitution of nature was merited by that glorious Victory, which Christ gained over death, as we find it testified in the holy Scriptures. For it is written, *Isa.* 25. 8. *He shall cast death down headlong for ever.* And *Osee* 13, 14. *I will be thy death, O Death*: which the Apostle explicating saies, 1, *Cor.* 15, 26. *And the enemy Death shall be destroyed last.* And, *Revel.* 21, 4. we read thus, *and death shall be no more.* For it was most Just, that *Adam*'s sin should be much surpassed by Christs merit; by which the Empire of death was overthrown. This was also suitable to the Divine justice, that the good might enjoy a perpetual Beatitude, and the wicked be lyable to perpetual torments: of whom it is thus written, *Revel* 9. 6. *And in those daies Men shall seek for death, and shall not find it; and they shall desire to die, and death shall flie from them.*

Thus of this quality of *Immortality.*

Of

Of the Ornaments, or qualities termed DOTES, *confer'd upon the Bodies of the Saints.*

THE Bodies of the Saints raised again to Life, shall have certain excellent and illustrious Ornaments; by which they will be rendered much more Noble than ever they have been. Now the chief of these shall be those Four, which are called in Latin *Dotes*, that is gifts mentioned by the Fathers, as derived from the Doctrin of the Apostles. The first of these is *impassibility*; which gift or Ornament, will make the Saints uncapable of suffering any trouble, grief, or any kind of inconveniency. For neither Heat, Cold, prejudice from waters, *&c.* will be able to hurt or bring any dammage to them. Of this Gift it is thus written, 1 *Cor.* 15, 42. *It is sowen in corruption; it shall rise in incorruption.* Now the reason why Schoolmen termed it rather *impassibility* than *incorruption*,

corruption, was, that they might signify or express, that which is proper only to glorified Bodies. For this gift of *impassibility* is not common to them with the Damned; whose Bodies although they be *incorruptible*, yet they shall suffer heat, cold, and be lyable to other Torments.

The second, gift is *Clarity* by which the bodies of the Saints will shine as the *Sun*. For so our *Saviour* assures us, *Mat.* 13, 43. *Then shall the Just shine as the Sun in the Kingdom of their Father.* And that none might doubt of this, he hath declared it by the example of his own Transfiguration, *Mat.* 17, 2. This is termed by the Apostle, sometimes *Glory*, sometimes *Clarity* *who will reform* (saith he) *the body of our humility, likened unto the Body of his Glory* (*or charity*) Phil. 3, 21. and again, 1, *Cor.* 15, 43. *It is sowen in dishonour, or ignobility, it shall rise again in Glory.* The people of *Israel* saw a certain Image of this *Glory* or *Clarity* in the desart, when *Moses* face did so shine through his conversing with God, and his presence, that they were not able to fix their eyes upon it. Now we are to know that this Clarity is a certain shining Brightness, redounding upon the body from the sublime Felicity of the *Soul*. So that it is a

certain communication to the body of that happineſs, which the ſoul enjoyes: as the Beatitude of the ſoul is a certain participation, and communication of Gods beatitude, or happineſs in the enjoying of himſelf. Now all the Saints ſhall not partake equally of this *Clarity*; as they do in the firſt, of *impaſſibility*. For, the Bodies of all the Saints ſhall be equally *impaſſible*; but they ſhall not all have the ſame ſplendour, or Glory. For, as the Apoſtle tells us, 1, *Cor.* 15, 41, 42. *One Glory, or Clarity, is of the Sun, another of the Moon, and a third of the Stars. For one Star differeth from another in Clarity: So alſo ſhall be the Reſurrection of the* Dead.

The third gift is *Agility*; by which the Body ſhall be freed from the weight, and burthen which it is now ſubject unto, and be ready at a beck to moue with all eaſe, whitherſoever the ſoul pleaſes, and that in an inſtant. So that nothing can be ſwifter than ſuch motion; as is cleerly teſtified both by St. *Auguſtin*, and St. *Hierom.* [*Aug. lib.* 20. *de civitate dei. cap.* 18. 20. *Hieron. Comment. in cap.* 40. *Iſa.*] wherefore the Apoſtle 1, *Cor.* 15, 43. ſaies, *it is ſowen in infirmity; it ſhall riſe in Power, or ſtrength.* The Fourth and laſt gift is termed *Subtilty*; by

by which the body is perfectly subject to the command of the soul; serving and obeying at its beck: which is manifest from the words of the Apostle, 1, *Cor.* 15, 44. *It is sowen* (saith he) *a natural Body; it shall rise a Spiritual Body.*

These *are most of the chief things which are to be delivered, and manifested to the Faithful in the explication of this* Article.

An Exhortation.

THAT we may know what profit we are to reap from the knowledge of so great, and so high Mysteries; we are first to take notice, that we are to render unto God infinite thanks, for having *hidden these things from the wise, and revealed them to little Ones*, Mat. 11, 25. For, how many Men excelling in Prudence, and endued with singular Learning, have been totally ignorant of this Doctrin of Faith? Now, since he hath revealed this to us, who could not have aspired to such a knowledge, by this he hath obliged us to celebrate his clemen-

cy, and goodness with perpetual Praises.

Moreover, we shall also obtain this other benefit, by seriously meditating upon this Article; *to wit*, that upon the death of our friends or kindred, we shall be easily able to comfort both our selves and others: which kind of comfort it is evident the Apostle made use of, when he writ to the *Thessalonians* concerning the Dead. 1, *Thes.* 4, 14. But likewise in all other afflictions, and miseries, the thoughts of another Resurrection will much ease our grief; as we have learned by the example of *Job*; who supported his afflicted and troubled soul, within this only hope, that at the *Resurrection* he should *see his Lord GOD*, Job. 19, 25, 26.

Lastly, the consideration of this will much help us to use all dilligence, in leading our lives innocently, and without the committing of great sins. For by reflecting upon the immense priviledges, which follow the Resurrection, we cannot but be much stir'd up to embrace vertue, and to live Piously: As on the contrary, nothing can be more efficatious to suppress our inordinate desires, and to keep us from vice, than often to call to mind the Torments, which the wicked shall suffer; who at the last Day shall go forth to a Resurrection

of

of Judgment, [and Eternal Damnation:]
Thus of this ARTICLE.

ARTICLE XII.

Life Everlasting.

THE Apostles, our guids and chief Pastours, concluded the *Creed*, (containing a Summary, or compendium of our Faith) with this Article. First, because after the Resurrection of the Flesh, there was nothing else to be expected, but the reward of eternal life. Secondly to teach us that such everlasting Felicity, and compleat possession of all good, ought to be alwaies set before our eyes, as the continual object of our mind, and thoughts: [to enable us cheerfully to undergoe the miseries, and afflictions of this life. wherefore we are to use all our endeavours, and are never to cease from labouring to enflame, and raise our minds and affections, with the continual thought, and remembrance of this eternal happiness proposed, and promised us by

by God: that by this means we may be enabled to suffer all dificulties, and Persecutions, for our constancy in making profession of our Faith; and may likewise esteem all such sufferings, both easy, and pleasant to us. And withall be rendered more Prompt, cheerful, and ready to yield our obedience to God's Laws.

Thus by way of an Introduction.

An explication of the Sense, and meaning of these words Life everlasting.

MANY Mysteries lie hid under these words, *Life everlasting*: which words are here made use of, to declare our eternal Beatitude, (or enjoying the Beatifical Vision.) Wherefore we will here explicate them cleerly, that we may attain to a right understanding of them. First therefore we are to know, that *life everlasting* in this place, does not only signifie a perpetuity of life whereof the Devils and damned Souls are partakers, but likewise a per-

perpetuity of Beatitude, which fully ſatiates the deſires of the Saints in Heaven. And this he that was skilful in the Law well underſtood, when he demanded of our Lord and Saviour in the Goſpel, *what he ſhould do to obtain Life everlaſting* Luk. 18, 18. For it is as much, as if he had ſaid, what muſt I do to come to the place where I may enjoy perfect happineſs? Now in this ſenſe the holy Scriptures take theſe words in many places. But we are further to take notice, that Supream Beatitude is therefore called *Life everlaſting*, to manifeſt that it does not conſiſt in corporeal or fading things; which cannot be Eternal. Nor had the word *Beatitude* ſufficiently explicated what was intended; ſince there were ſome, who (puff'd up with an opinion of a certain wiſedom,) placed the ſupream good, or Beatitude, in ſuch things as are diſcerned by the Senſes: which things in time periſh, decay, and wax old: whereas true Beatitude is not defined, or limitted to any term of time. Nay moreover, Beatitude is ſo far from conſiſting in theſe Terrene things that thoſe are moſt remote from it, who have their hearts fixed and immerſed in the love, and deſire of them. Wherefore it is written 1 *John*, 2, 15. *Love*

not

not the world, nor ſuch things as are in the World. If any Man loves the world, the charity of the Father is not in him. And a little after, *verſe* 17. *The world paſſeth, and the concupiſcenſe thereof.* Wherefore, we ought to be very careful to imprint theſe things firmly in our minds, that by this we may contemn Terrene things, and aſſuredly believe, that there is no true Felicity to be obtained in this life: in which we are not Citizens, but ſtrangers and pilgrims: Although we may be truly ſaid to be bleſſed in Hope; *if caſting off impiety, and worldly deſires, we live ſoberly, juſtly, and pionſly in this VVorld, expecting the bleſſed hope, and coming of the Glory of the great GOD, and our Saviour Jeſus Chriſt.* Titus 2, 13. Now theſe things being not well underſtood by many, (who ſeemed wiſe in their own conceits, thinking that Felicity was to be obtained in this life,) they by this miſtake, and falſe notion of beatitude, became fools, and have fallen into the height of miſeries and misfortunes.

But to prevent this, we are to take notice, that by theſe words *life everlaſting* we are informed, that Felicity once obtained can never be loſt, as ſome have Falſely ſuſpected; [concerning whom St. *Auguſtin, lib:*

lib. 12. *de civitate Dei.* cap. 20. *et* lib. 21. cap 17.] For Felicity consists in the possession of all good, without any mixture of evil: which since it satiates Man's desire, it must necessarily include Eternal Life. For he that is compleatly happy, cannot but very much desire, that he may enjoy for all Eternity the goods he is possessed of, in that happy State. Wherefore, unless such possession of Beatitude were stable, and certain, he that enjoys it must necessarily be much tormented with the fear of losing it.

Thus of the Sense of these words, and the true Notion of Beatitude.

A manifestation of the Transcendent and Sublime greatness of this happy State.

HOW great the Felicity is of such blessed Souls as reign with God in Heaven, (which cannot be comprehended but by such as enjoy it,) is sufficiently manifested by these words *Life everlasting:* For when we use a word to signify a thing which

which is commonly made use of to signify many other things. We understand by this, that a proper word cannot be found, which may fully and clearly express the nature of it. Wherefore, since felicity is expressed here by such words, as agree not only to the blessed in Heaven, but likewise to all such as live everlastingly, [*to wit*, the Devils and Damned Souls;] by this it appears that Felicity is so high and excellent a thing, that it cannot be expressed by any proper word, perfectly manifesting its Nature. For although many other words are made use of in holy Writ, to signifie this Celestial Beatitude, as are these, *The Kingdom of God*, *of Christ*, *of Heaven*, *Paradise*, *the holy City*, *New Hierusalem*, *the House of Peace*, &c. yet it is evident, that none of them are sufficient to express its sublime Greatness.

An Exhortation.

THE ample, and incomprehensible rewards which are manifested to us, by the Name of *life everlasting*, ought much to enflame and incite us to a love of Piety, Justice;

Justice, and all other duties of Christian Religion. For it is evident, that *Life* is generally accounted amongst the chiefest Goods, which nature requires; and therefore by this good Beatitude is expressed, when we terme it *Life everlasting*. Wherefore, if this short and miserable Life, which is subject to so many, and so horrid miseries, that it is rather to be accounted a death, than a life, be so much esteemed, that nothing is more dear to us, with what industry and labour, ought we to seek and thirst after the gaining of that Eternal life; which brings with it, and puts us in possession of all good, and perfectly frees us from all manner of evils. For the holy Fathers have given this definition of the Felicitie of eternal life, *to wit*, that it is *a freedom from all manner of evils, and the possession of all manner of Goods*. Now as to the Freedom from evils, there are most clear Testimonies of Scripture. For it is written *Revel.* 7, 16. *They shall not be hungry nor thirsty any more; neither shall they be molested with the heat of the Sun, or any other heat.* And again, *chap.* 21. 4. *God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor cries, neither shall there be any more sorrow.*

Thus as to the freedom from *Evils*. OF

Of the immense Glory of the SAINTS.

THE immense Glorie, innumerable pleasures, and all manner of goods, which the blessed in Heaven shall enjoy, will be so great, that we can no way comprehend them. Wherefore, for the attaining unto this, we must necessarily enter into the joy of our Lord; where the light of Glory illuminating, and elevating our understandings, we shall have our minds satiated with those pleasures. But although, as St. *Augustin* saies (*serm. 6. de verb. Dom. & lib. 3. de Symbol. cap ult.*) *we may more easily apprehend the evils, which we shall be freed from in Heaven, than the goods, and pleasures we shall there enjoy*: Yet we must endeavour, as well as we can, to explicate so much of them clearly and briefly, as may enflame the hearts of the Faithful, to an earnest & thirsting desire of obtaining them. Now, in order to this, we must in the first place make use of that distinction, which

which we have received from most grave Authors, who Treating of these divine matters, mention two sorts of goods which we shall enjoy in Heaven; whereof one pertains to the very nature it self of Beatitude, and is termed our *Essential Beatitude*: the other is consequent to this, and is called our *Accidental Beatitude*. We are therefore to know, that our *Essential Beatitude* consists in seeing God in his own nature, or *face to face*, and enjoying his immense Glory, who is the Fountain and Origin of all good and perfection. To assure us of this, it is thus written. *This is life everlasting*, (saies Christ our Lord, *John*, 17, 3.) *that they know you the only true God, and Jesus Christ, whom you have sent*: which place St. *John* seems to interpret, when he saies, 1, *John* 3, 2. *My dearest, we are now the Sons of God, and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to Him: Because we shall see him as he is.* By these words he gives us to understand, that our Beatitude consists in these two things; *to wit*, in seeing God as he is in his own nature and substance, and of becoming, as it were, Gods our selves, by being made like to him. For, such as enjoy him in

Heaven, although they retain their own nature and ſubſtance, yet they receive a certain admirable and almoſt divine Form; ſo that they ſeem rather Gods than Men. To make this appear, we are to know that every thing which is ſeen, is ſeen either by its own Eſſence or nature, or by ſome ſimilitude and Form: by which ſimilitude we come to ſome knowledge of the thing: [as a Man may be known or ſeen, either in himſelf, or by his ſimilitude in an Image or looking-glaſs.] But ſince nothing is, or can be ſo like unto God, that it may bring us to a perfect underſtanding of him, it follows neceſſarily, that no Man can ſee his nature and Eſſence, unleſs the ſame divine Eſſence unites it ſelf to Mans underſtanding. And this is ſignified by the words of the Apoſtle 1, *Cor.* 13, 12. *we ſee now by a glaſs darkly, or dimly, but then face to face: Now I know in part; but then I ſhall know, as I alſo am known.* By the word *darkly* and *in part*, according to St. *Auguſtin*, (*lib.* 15, *de Trinitate. cap.* 9.) is underſtood the knowing of God by a ſimilitude or Form; *to wit*, by creatures, imperfectly and darkly, repreſenting him. But now that no creature can repreſent God perfectly, St. *Dennis* ſhews manifeſtly, affirming, that *by no ſimili-*

similitude of an inferiour thing, things of a higher, & perfecter nature can be perfectly represented, [lib. *de Divin. nominibus. cap* 10.] For by the similitude of no corporeal thing, can the Essence or substance of an incorporeal thing be known: especially since the similitude of things must be more Spiritual and subtile, than the things themselves, whose Images they are: as we cleerly experience in the kuowledge of any thing, received into our eyes: For we see Bodies by a kind of Spiritual, and subtile Image and similitude. Now since the similitude of no created thing can be so pure, and Spiritual as God Himself, hence it is, that the divine Essence cannot be perfectly known by any similitude. Moreover all created things have certain limited perfections: But God is infinite. Nor can the similitude of any created thing contain his immensity. Wherefore, there is this only way left of coming to the perfect knowledge of the divine Nature; *to wit,* that the same Divine nature unite it self to our understandings, and raise them up higher after an incomprehensible manner, and by this makes them capable, or fit to contemplate the very form it self of the divine Nature. Now this shall be effected by the

light of the Glory in Heaven; which illuſtrating the underſtanding, enables it to ſee God, the true light in his own light. For the bleſſed alwaies behold God preſent. By which ſublime and greateſt of gifts, they being made partakers of the Divine nature, enjoy a true and ſolid Beatitude: which we ought ſo to believe, that we are to expect it with a firm hope, from God's goodneſs; as it is declared and defined in the Creed of the Fathers, thus I *expect the Reſurrection of the Dead, and the life of the World to come.* [*Symbol. Conſtantinopolitan.*] But now although theſe are ſuch Divine things, that we can neither explicate them by words, nor comprehend them by thought or ſtrength of reaſon; yet we may be able to diſcern ſome little Image of this Beatitude, even in thoſe things which are perceived by our ſenſes. For as Iron put into the fire receives the fire into it ſelf, and ſeems to be fire, although its ſubſtance be not changed; ſo thoſe that are Crowned with Glory in Heaven, and are enflamed or ſet a fire with the love of God, are ſo changed (although they do not looſe their own being) that they may be moſt juſtly ſaid to differ more from ſuch as are in this life, than Iron

Iron glowing hot from cold Iron.

Thus of the happy State of the Saints in Heaven.

Of Essential, and accidental Beatitude.

TO deliver briefly what has been here said concerning this happy State, we are to know that *Essential Beatitude*, properly so called, consists in the possession of God. For what can he want in order to compleat happiness, that possesses God, the Abyss of all Goodness?

Now unto this Essential Beatitude, there are annexed certain Ornaments, common to all the Saints; which because they are less remote from humane reason, do ordinarily more vehemently move, and stir us up to desire the enjoying of them. The Apostle seems to speak of these, when he says, *Rom.* 2, 10. *Glory, Honour, and Peace to every one that works or does good.* First therefore, as to the Ornament of Glory here spoken of, we are to know that the blessed in Heaven, shall not only enjoy that

Glory, which we have declared to be either *Essential Beatitude*, or nearly connex'd with the nature of it; But that also which is derived from a clear and manifest knowledge, which one Saint has of anothers Excellent and Sublime Dignity: And this is termed an *accidental Glory*. Secondly, as to *Honour*, how great must that be, which is confer'd upon them by our Lord, when he stiles them, *not Servants*, but *Friends*, *Brothers*, and the *Sons of God*! Wherefore our Saviour will call his Elect unto him at the last day, with these most loving and honouring words (*Mat* 25,34) *Come ye blessed of my Father, possess you the Kingdom prepared for you from the Foundation of the World.* Hence the Prophet [astonished with admiration] speaks thus, *Psal.* 138. 17. *To me your Friends, O God! are become exceedingly Honourable.* But moreover, the Saints shall also receive praises from Christ, our Lord, before his Heavenly Father, and his Angels. Now if naturally all Men desire to be honoured by such as are accounted wise, [as supposing that their Testimonies will be of great force,] what Glory must it be to the Saints, to be honoured not only by one

one another? but likewise by Christ our Lord.

Thus of Essential, and accidental Beatitude.

A further manifestation of this happy State.

IT were an infinite labour to go about to reckon up all the delights of the Saints: nay indeed we are not able to frame a thought of them all. But yet this we are to know, that whatsoever pleasures, either of mind or body, we may enjoy, or wish for in this life, we shall have them there, although in a certain higher manner, than either *eye hath seen, or ear hath heard*, or has *ever ascended or entered into the heart of Man*, as the Apostle assures us, 1, *Cor.* 2. 9. First therefore as the Body, which was before gross and heavy, it shall depose its mortality in Heaven, and shall become Light, and Spiritual; and therefore shall not need any food. Secondly, as the Soul, it shall be with infinite pleasure, satiated with the food of eternal life: which the

Author of that great Banqnet (*Luke*, 12, 37.) will *passing by Minister* unto all the Saints. But now, as for rich Cloaths none can be there desired, since there is no use of them; all being cloathed with immortality, and splendour, and adorned with Crowns of everlasting Glory. As for Magnificent, and Noble Houses, if they belong to humane Felicity, what can be imagined more ample and Splendid than Heaven, upon all sides illustrated with the Clarity of God! Wherefore the Prophet calling to mind the beauty of this habitation, and earnestly desiring to be made an inhabitant of these blessed Seats, speaks thus, *Psal.* 83. 1. *How amiable are your Tabernacles, O Lord of Hosts! my Soul covets and faints unto the Courts of our Lord: my heart and my flesh have exalted unto the living God*: [that is, the whole force of my body and Soul, is fixed and tends to nothing but the enjoying of God, and His Kingdom in Heaven.] Now, as all the Faithful ought to wish that this may be the mind and voice of them all, so they are to make it their endeavour, and only to study that it may be So.

Thus of what is common to all the Saints in Heaven.

OF

Of the diversity of the degrees of Glory in Heaven.

IN *the house of My Father* (saith our Lord, *John*, 14, 2.) *there are many mansions*; in which there are greater or lesser rewards given, proportioned to every ones merits. For, *he that sows sparingly, shall reap sparingly*; *and he that sows in Benedictions, shall reap of Benedictions.* 2 *Cor.* 9, 6. Wherefore the Faithful are not only to move, & stir themselves up to an earnest desire of this Beatitude; but are also to know that the certain way to gain it, is by Faith, Charity, Prayer, often frequenting the Sacraments, and doing all charitable offices to their Neighbours. For by ordering their lives thus, and by the mercy of God, (who has prepared this eternal Glory, for such as love Him,) that will be fulfilled, which was foretold by the Prophet, *Esay*, (*Isa.* 32, 18.) Saying, *My people shall sit in the beauty of Peace and in the Tabernacles of confidence, and in a rich and plentiful rest.* Which God grant that we may all *Enjoy.*

Thus far of Faith, and the Creed.

THE

XUM

The Second Part of this Summary; Wherein is Treated of Prayer in general, as an Introduction to the Explication of our Lords Prayer, which is here chiefly intended, as belonging to this Catechism.

CHAP. I.

Of the absolute necessity of Prayer.

THE Precept of Prayer concerns the principal Duty of a Christian in order to his Salvation: Wherefore one of our chief Endeavours ought to be, to learn what, and how to Pray. Now in order to This, we are to know, That all necessary Conditions of

of Prayer are contained in that Divine Form, which Christ our Lord delivered unto His Apostles, and by them, and their Successors, would have to be Communicated to all the Faithful: The Words and Sentences whereof are so to be committed to Memory, and fixed in our Hearts, that we may always have our minds elevated to God, and by this have our Conversation in Heaven. But now more fully to inform the Faithful in this Duty of Prayer, we will here deliver what shall seem most necessary to be known concerning it; as we have taken it out of such writers as have been most copious, and eminent in treating of this Matter.

We are here in the first place to take notice, that this Precept of Prayer was not delivered by way of a Counsel, but as absolutely commanded: this Christ our Lord declares by these Words, *Luke* 18. 1. *It behoves always to pray, and not to be weary.* Moreover this necessity of Prayer the Church manifests in the Proemium of our Lords Prayer at Mass, beginning thus, *Præceptis salutaribus moniti &c. Being admonished by wholesom Precepts, and informed by Divine Institution, we presume to say, Our Father* &c. Therefore, since Prayer is of such necessity; and withall,

all, since our Lord was desired by His Disciples to instruct them in it in these Words, *Luke* 11. 17. *Lord teach us to pray*: The Son of God prescribed them a Form; and by that gave them a Hope of obtaining what they demanded: Being himself not only an Example to them of praying daily, but also of spending whole nights in Prayer, *Luke* 6. 12. Of which Duty likewise the Apostles did not fail to give Precepts to such as they converted to the Faith of Jesus Christ. For St. *Peter*, 1 *Pet.* 4. 7. and St. *John*, 1 *John* 3. 22. are most zealous, and diligent in commending it to the Faithful. St. *Paul* also, 1 *Thes.* 5. 17. writes thus of it. *Pray without intermission, in all things give thanks; For this is the Will of God in Christ Jesus in all of you.* Again, *Ephes.* 6. 18. thus, *In all Prayer and Supplication, praying at all times in Spirit; and watching in the same in all instance.* Now the reason of this necessiety of Prayer is, Because we stand in need of so many things for the defence and preservation both of Body and Soul, that we are forced to have recourse to Prayer, as to the only and best interpreter of all our wants, and the proper means to obtain from God what we stand in need of: For since God is indebted

debted to no Man, there remains only this way of obtaining what we expect from him, *to wit*, to beg it of Him by Prayer; such Prayers being the principal Instruments necessary for the obtaining what we desire. Moreover, it is manifest, that there are some things which cannot be obtained, but by Prayer: For devout Prayers have a certain Excellent Vertue, by which Devils are cast out of Humane Bodies: For there is a certain sort of Devils which are not cast out, but by Fasting and Prayer, *Mat.* 17. 21. By this it appears, That they deprive themselves of the means of obtaining Infinite divine Favours, who do not (with piety and devotion) make use of this Exercise. Moreover, we are to know, That Prayer must not only be just, but also frequent and fervent for the gaining what we desire. Hence St. *Hierom* says, It is written, *Mat.* 7. 7. *It is given to all that ask. Wherefore if it be not given to you, it is because you do not ask. Ask therefore, and you shall obtain.* Hieronym. *in* Cap. 7. Mat.

Thus of the necessity of Prayer.

CHAP.

CHAP. II.

Of the Advantages and Benefits obtained by devout Prayer.

BEcauſe many Holy Authors have written copiouſly of this Subject. We will here only Collect ſome things out of that great Treaſury; which we have conceived to be moſt proper for this place. We are therefore to know, That the firſt Advantage which we reap by Prayer, is this, *to wit*, That by it we honour God: Since Prayer is an Act of Religion; which in the Holy Scriptures is compared to Incenſe, *Pſal.* 140. 2. *Let my Prayer* (ſaith the Prophet) *be directed in your ſight as Incenſe.* For by Prayer we profeſs our ſubjection to God, declaring, and acknowledging, That He is the Author of all that is Good, in whom likewiſe we put all our truſt, as our only Refuge and Defence, in order to our ſecurity both as to Body and Soul. Of this advantage we are admoniſhed, *Pſal.* 49. 15. in theſe Words, *Call*

upon

upon me in the day of Tribulation; I will free you, and you shall honour me. St. *Augustine* affirms, That Prayer is *the Key of Heaven. Prayer* (saith he) *ascends, and Gods Mercy descends; and although the Earth be low, and Heaven high; yet God hears Mans Tongue.* (Aug. Serm. 126. de Tempore.) There is likewise so great force and profit in this Duty, that by it we obtain an Infinite Treasure of Divine Gifts. For we gain by it, to have the holy Ghost to be our Leader & helper; as likewise to have our Faith conserved and secured, to avoid punishments, and to be Divinely aided in Temptations; and lastly, to obtain a Victory over the Devil. There is certainly also annexed to fervent Prayer a great abundance of singular Spiritual Joy. Wherefore our Lord said thus, *John* 16. 24. *Ask, and you shall receive, that your Joy may be full.*

That Gods goodness is ready to accept of our Prayers, we are assured by many Testimonies in the Holy Scriptures, which because they may be easily found, we will only (for an example) deliver what the Prophet *Esay* says concerning it; whose words are these, *Isa.* 65. 24. *Then shall you call upon Him, and our Lord will hear*

you

you shall cry out unto Him, and He shall say, Behold I am he. And again thus, *It shall happen that before they cry unto me, I will hear them; and while they are yet speaking to me, I will hearken,* Isa. 65. 24. The examples of such as have obtained Favours from God by prayer, (because they are almost infinite) we omit.—But it is here to be noted, that sometimes God does not grant us what we pray for; and this for our greater good: either to bestow better things upon us, or because the things we desire are not necessary, nor profitable to us; or perchance hurtful. For St. *Augustin* saies, *That God denies some things mercifully, which being angry, he grants.* [*Aug. Serm.* 53. *de verb. Domini.*] Moreover it happens sometimes that we pray so coldly and negligently, that we our selves do not so much as attend to what we say. Now since Prayer is an Elevation of the mind to God, if in praying we permit our minds (which ought to be elevated to God) so to be carried away, that we rashly pronounce words, without any care or endeavour to procure attention, and devotion, how can we conceive, that this airy sound of words of such Prayer, should be accounted Christian Prayer! Wherefore it is not at all to be

wondered at, if God does not grant what we desire; since by our negligence and ignorance of the nature of Prayer, we do, in a manner, manifest that we have not a will to obtain what we seem to ask for; or that we demand such things as would be hurtful to us. But now, on the contrary, to such as pray knowingly, and devoutly, much more is given by God, than they demand: which the Apostle Testifies in his Epistle to the *Ephesians* [*chap.* 3, *v.* 20.] and this is likewise declared, *Luke*, 15. 11. in the story, and Parable of the prodigal Son; who did conceive that his Father had much favoured him, if he had granted him the priviledge to be as one of his Mercenary servants. Nay moreover, if we reflect seriously upon it, we shall find that God does not only fully grant what is devoutly demanded of Him, (heaping his grace upon us, by conferring abundantly his gifts,) but does likewise prevent us, by his readiness to give us what we desire, even before we ask it: as we are taught, *Psal.* 10, 17. by these words, *Our Lord has heard the desire of the poor.* For God so occurs (or, as it were) meets the inward and tacite desires of such as are poor, or humble in spirit, that He does not expect their demands by words. Ano-

Another benefit of Prayer is this, *to wit*, that by it we exercise and increase vertues; but chiefly Faith. For, as they do not pray rightly, who have not a true Faith; (it being said, *Rom.* 10. 14. *How shall they call upon Him, in whom they have not believed.*) So such as have true Faith, the more diligent and devout they are in Prayer, the *greater* and more firm faith they have of God's care, and Providence; who chiefly requires this of us; *to wit*, that we refer all things to Him, and demand all things we stand in need of from Him, as from whom we expect help in all our necessities. It is here to be noted, that God could bestow all things upon us without our asking for them; nay, without our thinking upon them; as He does to Mad-men that have not the use of reason, giving them all things necessary to sustain their lives. But our most Bountiful Father, will be called upon by us, his children; and will have us (by demanding daily just things of Him) to become more confident in asking, and will likewise (by granting us what we demand) give a greater Testimony, and manifestation of his favour and goodness towards us. Prayer also augments charity. For acknowledging God to be the author

of all our good and happineſs, we are mov'd to love Him with all our Forces: and as ſuch as love do increaſe their love by mutual converſation, and keeping company together; ſo devout perſons by often praying to God, and imploring his aid, and by this, as it were converſing with him, are more affected (every time they pray) with ſpiritual joy and delight: and by this are incited to love and worſhip him more fervently. Wherefore, becoming fervent in deſiring what they petitioned for, they make ſuch progreſs by thus daily increaſing their deſires, that they are made worthy to receive thoſe benefits, and favours, which formerly their cold and tepid mind was not capable of. God alſo will by this precept of prayer make us underſtand, that without the help of his Grace we are able to do nothing: and therefore that we are to bend all our forces to this exerciſe; ſince it is the beſt weapon we can make uſe of, againſt our moſt cruel Spiritual enemies. For St. *Hilary* ſaies, *that we muſt fight againſt the Devil and his Armies, by the ſound of our Prayers*, [Hilar. *in Pſalm.* 63.] There is yet another excellent benefit, which we obtain by Prayer; *to wit*, that whereas we are inclin'd to evil, and to the various appetites

tites of Luxurie, by the infirmitie of nature, God permits Himself to be conceived by our thoughts, that by praying to Him and labouring to obtain his Grace, we may, receive a will to live innocently, purging it from all Spot, by cutting off all corruption of Sin. St. *Hierom* saies, that Prayer appeaseth God's wrath. *Wherefore God* (saith he) *spake thus to* Moses, (Exod. 32. 9.) *permit me* [or hinder me not] *when by his Prayers he hindered him from inflicting punishments upon the people* [*Hieron.* in *illud Exod.* 32. *non obsistas mihi.*] For there is nothing, which doth more mitigate Gods wrath, or stop him from laying punishments upon the world for sin, than the devout prayers of pious Persons.

Thus of the benefits of Prayer.

CHAP. III.

Of the Parts, and Degrees of Prayer.

THE Apostles (1, *Tim.* 2. 1.) exhorting us to the exercise of pious, and devout Prayer, thus sets down its parts. I desire (saies he) *that first of all Supplications, Prayers, Intercessions, and giving of thanks be made for all Men.* This is a perfect description of the *parts* of *Prayer.* But because the chiefest of these parts are *supplications* and *thanksgiving*, (from wence the rest are derived) therefore, we will only speak of them. But to understand the reason of these Parts, we are to take notice, that we approach to God in Prayer, worshiping and adoring Him, either that we may obtain something from Him, or else give Him thanks for the benefits we daily receive Of both these parts of Prayer God Himself hath spoken by the mouth of *David, Psal.* 49, 15. saying, *call upon me in the day of Tribulation: I will deliver you, and you shall honour me*; to wit, *by thanksgiving.*

ing. Now how much reason we have to give him Thanks, none can be ignorant of that knows Mans wants and miseries, and withall reflects how propense Gods Will is towards Mankind, and how profuse and Infinite His Goodness and mercy. For which way soever we cast our Eyes, or turn our Thoughts, the admirable Light of Gods Divine Goodness and Bounty appears. Since Man hath nothing which he has not received from God; and if all things are His Gifts, how much are Men obliged, with all their Forces to celebrate His Praises, and give Him Thanks? But we are here further to take notice, That of both these parts of Prayer, (*to wit*) Supplication and Thanksgiving) there are many Degrees; whereof one is more perfect than the other. Now for the understanding these Degrees. We are to know, that the highest and best manner of praying is that which is used by Pious and Just Persons, who being supported by the firm Foundation of a true Faith, ascend by certain Degrees of Prayer, and an elevated Mind, to that height, that they can contemplate Gods Infinite Majesty, attaining also to a most firm Hope of obtaining whatsoever they ask for; and likewise those unexplicable Goods,

which God has promised to bestow upon such as Piously and Devoutly demand His Divine Assistance. Now the Soul being raised to Heaven by these (as it were) Two Wings, (*to wit*, Faith and Hope) comes unto God with an ardent desire, employing her self in all ways of Honouring Him with Praises and Thanksgivings, for the immense Favours and Benefits she receives from Him. Then likewise with a singular Piety and Reverence (as that of an only Child to her dear Parent) she confidently lays open to him her necessities: This kind of Prayer is expressed in Holy Writ by the words of pouring out. For the Prophet says, *Psal.* 141. 3. *I pour out my Prayer in His sight, and declare before Him my Tribulation*: Which Expression of pouring out was to signifie, That He concealed, or hid nothing, but laid open, or poured out all things in Prayer; flying confidently into the Bosom of his most loving Father, God. Unto this the Holy Scripture Exhorts us in these Words, *Psal.* 61. 9. *Pour out your Hearts before Him*; and, 1 *Pet.* 5, 7. *Cast your care upon our Lord*: St. *Augustin* signifies this Degree of Prayer, when he says, [*Enchirid. Cap*, 7.] *What Faith believes, Hope and Charity prays for.*

Another

Another sort of Prayer is of such as are oppressed with *Mortal sins*; who with a dead Faith endeavour to lift or raise up their minds to God; but by reason of their present dead Forces, and very great weakness of Faith, they are not able to raise themselves much from the Earth; yet acknowledging their Sins, and being sorry, and troubled in Conscience for them, and withall humbly and submissively repenting, from that most remote place and distance from God they demand pardon for their offences, and to be reconciled to him. Now the Prayers of these are heard; they obtaining some place with God. Nay God, through His Infinite Mercy, does most liberally and graciously invite such Men, saying, *Mat.* 11. 20. *Come unto me all ye that labour and are heavy laden, and I will refresh you.* Of this number of Men was that Publican, who not presuming *to lift up his Eyes to Heaven*, yet (says the Text) *He went out of the Temple more justified than the Pharisee*, Luk. 18. 13. Moreover, there is yet a Third sort of Prayer, of such as have not yet received the Light of Faith; but yet notwithstanding, Gods Goodness enkindling that little Light of Nature in them, they are vehemently stirr up to desire and seek after the

the Truth, begging with all fervency, that they may come to the knowledge of it, Who, if they remain with this Good Will, Gods Clemency will not reject their endeavours. Of this we are assured by the Example of *Cornelius* the Centurian, *Acts* 10. For Gods Goodness and Mercy is never shut up from such as Seriously and Cordially ask it. The last sort of Prayer is of such as are so far from repenting of their sins, that they add still more and more, and yet are not ashamed to ask often pardon of God for such sins, in which they intend to persever. Such as these ought not to demand pardon of Men for their Offences: Wherefore the Prayers of these Men are not heard by God. For it is thus written of *Antiochus*, 2 *Machab.* 9. 13. *This wicked Person did pray unto our Lord, from whom he was not to obtain Mercy.* Now such Men as are in this miserable Condition, are earnestly to be exhorted to forsake their wicked course of life, and to convert themselves seriously and heartily to God.

Thus of these Parts and Degrees of Prayer.

CHAP.

CHAP. IV.

Of what we are to Petition for in Prayer.

BEcauſe in the petitions of our Lords Prayer it ſhall be declared what we are to demand of God in Prayer, it will be here ſufficient to give this general Admonition concerning it, *to wit*, That we are to demand nothing but what is honeſt and juſt; leaſt doing otherwiſe we be rejected with that anſwer, *Mat.* 20. 22. *Ye know not what ye ask.* But we are further to know, That whatſoever we may juſtly wiſh for, we may lawfully pray for; which thoſe ample promiſes of our Lord do manifeſt, *John* 15. 7. Where he ſays, *You ſhall ask whatſoever you will, and ſhall obtain it.* So that he promiſes to grant all things that ſhall be thus juſtly petition'd for. This Rule is to be obſerved in Prayer. Firſt we muſt pray for the enjoying of God in the Kingdom of Heaven. Secondly we muſt pray for thoſe things which do moſt of all unite us to him; avoiding, deteſting, and exclu-

excluding from our desires all such things as seperate us from him, or may be any cause of it. Now from hence we may gather how all things are to be prayed for, which must be known from the order they have to God the Supreme and most perfect Good. And hence likewise it appears, That the Goods of the Body, as Health, Strength, Beauty, and External Goods, as Riches, Honour, Glory, *&c.* because they are often occasion and matter of Sin, cannot be absolutely demanded, but with this restriction, *to wit*, as much as they are necessary for the decent, conservation of life, and the promoting our External Happiness: Such manner of praying for them being referred unto God. That we may thus pray for them, is evident: For it is lawful for us to demand by Prayer such things as *Jacob* and *Solomon* prayed for. Now as to *Jacob* he prayed thus, *Gen.* 28. 20. *If God shall give me Bread to eat, and Cloaths to cover me, our Lord shall be my God.* *Solomon* likewise thus, *Prov.* 30. 8. *Give me only necessaries to sustain my life.* But it is here further to be noted, That when God bestows Food and such other necessaries upon us, it is fit we should be mindful of that Exhortation of the Apostle, 1 *Cor.* 7. 30. *Such*

as buy are to be as though they possessed not, and such as use this World as if they used it not. For the Figure of this World passeth away: As also that of the Prophet, *Psal.* 61. 11. *If Riches abound set not your Heart upon them.* For we have only the Fruit and use of them granted us, with this Obligation, that we are to Communicate them to others; of which Duty God himself hath informed us. Moreover we are to know, That if we enjoy Health, and abound with other External Goods pertaining to the Body, we are to remember, that God gives them unto us, that we may be enabled to serve Him more commodiously, and have the means to assist our Neighbour. Now as for the Goods and Ornaments of Wit and Understanding, (as are Arts and Sciences) we may likewise demand them of God; but yet still with this Condition, *to wit*, if they be conducing, or advantageous to us, in order to Gods Glory, and the Salvation of our Souls. But that which may be wished for, and demanded without any Addition or Condition, is Gods Glory, and all such things as may help to unite us to that Supreme Good.

Thus of what we are to petition for in Prayer.

CHAP.

CHAP. V.

For whom we are to pray.

HAving now declared what we may petition for in Prayer, the next thing to be known is, For whom we ought to pray: We are therefore to understand, That we are to pray for all Men, without any Exception, either of being an Enemy, or of a different Religion or Nation. For whether they be Enemies, Strangers, or Infidels, yet still they are our Neighbours, as being capable of being associated to us in Heaven. Wherefore since by Gods command we are obliged to love them, we are likewise bound to pray for them; Prayer being an Office of Love. Unto this the Apostle Exhorts us, saying, 1 *Tim.* 2: 1. *I beseech you that Prayers be made for all Men:* in which our Prayers we are first to petition for such things as belong to the Good and Salvation of their Souls; and then for such things as belong to the preservation of their Bodies. But in this Duty or Obligation of praying for others, the Persons that

that are in the first place to be prayed for, are the Pastours of the Church, as we are admonished by the Example of the Apostle himself. For he writes to the *Colossians, Chap.* 4.3. Exhorting them to pray for him, that *God might give him a fruitful success in his Preaching.* The same he signifies to the *Thessalonians*, 1 *Thes.* 5. We read also in the *Acts of the Apostles*, That *Prayer was made by the Church, without intermission, for St.* Peter, *Acts* 12. 5. Of this Duty St. *Basil* does likewise admonish us, [*Reg. Maral. Cap.* 5.] *We are to pray for such as Preach the Truth.* In the Second place we ought to pray for Princes, as the same Apostle signifies to us, 1 *Tim.* 2. 2. For how much pious and just Princes do conduce to the publick good of Kingdoms and Nations, is well known to all Men. Therefore we are earnestly to pray unto God, that he will make them such as may be fit to Govern their Subjects. We are likewise to pray for good and pious Persons; for they also stand in need of the Prayers of others, which was Divinely so ordained, to keep them from being puffed up with pride, when they understand that they also want the helps of other Mens Prayers. Moreover, our Lord commands us, *Mat.* 5. 44. *To*

pray

pray for such as persecute and calumniate us. Likewise, according to the Testimony of St. *Augustine.* (*Epist.* 107.) It has been a Custom received from the Apostles to pray and make Supplications for the Conversion of those who are out of the Church; *to wit*, that Faith may be given to Infidels; that the Worshipers of Idols may be freed from the Error of their impiety; that *Jews* may have the vail of darkness taken off from their minds, that so they may receive the Light of Truth; that Hereticks being restored to Health, or renouncing their Errours, may be brought to obey and submit themselves to the Precepts of Catholick Doctrine; and that Schismaticks, who are cut off from Communion with our most Holy Mother the Church, may be united again to her with the Bond of true Charity.

But now moreover, of how great force such Prayers are, which are cordially made for these Men, appears by the many Examples of Persons of all sorts, converted from the power of darkness, and transferred by God into the Kingdom of His Beloved Son, making them, from being Vessels of Anger, become Vessels of Mercy. Now, that the Prayers of Pious and Devout Men have conduced much to this, cannot be doubted

doubted of by any Man of a right Judgement: It is here to be noted, That Prayers which are offered up for the Dead, that they may be freed from the Fire of Purgatory, are derived from the Doctrine of the Apostles: Of which more shall be said in the Explication of the Sacraments; when we come to Treat of the Sacrifice of the Mass. Now, as for such as fall into Mortal Sin, they are little helped by the Prayers or Supplications of others; yet it belongs to Christian Charity to pray for them, and that with Tears, that God may by this means receive them to Mercy. The Execrations of Holy Men, which they use sometimes against sinners, are (according to the Explication of the Fathers) either predictions of such things as will happen to them, or else they are uttered or pronounced against sin; that the Men being saved, the force of sin may perish.

Thus of the first part of Prayer, to wit, *Petition.*

Of the other part of Prayer, to wit, Thanksgiving.

IN this other part of Prayer we give God Infinite Thanks for the Divine and Immence Benefits which he has, and continually does bestow upon Mankind. But we chiefly make use of this sort of Prayer out of Reverence to all the Saints; particularly praising God for the Victories and Triumphs they by his Favour and Assistance have obtained, both over their Internal and External Enemies. The first part of the Angelical Salutation, *Hail* Mary *full of Grace, our Lord is with Thee, Blessed art thou amongst Women*, is a Prayer of Thanksgiving, highly praising and giving Thanks to God, for having replenished the most Blessed Virgin with all sorts of Heavenly Gifts, and Congratulating Her for this singular Happiness. Now justly hath the Church of God joyned unto this Thanksgiving a Prayer to implore the Intercession of the most Holy Mother of God; by which Piously and Humbly we

we have recourse unto Her, that by Her Prayers and Intercession She may reconcile us sinners unto God, and obtain for us things necessary both for this life and the future. Wherefore we banished Children of *Eve*, (who inhabit this Valley of Tears) ought daily to invocate this Mother of Mercy, and Advocate of the Faithful, that She may pray for us sinners, helping and assisting us by such Her Prayers; of whose most Excellent Merits before God, and most Earnest desire to help Mankind, none but impious and wicked persons can doubt.

Thus of these Two parts af Prayer.

Unto whom we are to direct our Prayers.

THat God is to be prayed unto, and His Holy Name invocated by us, the force of the Light of Nature imprinted in our Minds, suggests and declares unto us;

as likewise the Sacred Word of God; where we may hear God commanding us, saying, *Psal.* 49. 15. *Call upon Me in the day of Tribulation.* In the second place we have recourse to the help of the Saints, unto whom that we are also to direct our Prayers, and to implore their Intercession for us, is a Doctrine so certain in the Church of God, that no pious person can reasonably doubt of the truth of it: Which now because this Matter is particularly Treated of in its proper place, *to wit*, in applicating the first Commandement: We therefore refer the Reader to be satisfied of it there. But for the avoiding all occasion of Errour, in such as are less capable, it will be convenient to make the difference understood between our having recourse to God by Prayer, and our having recourse to the Saints. Now to make this appear, we are to know, That we pray unto God either to bestow Gifts and Benefits upon us, or to free us from Evils. But we direct our Prayers to the Saints (because they are much in Gods Favour) to beg, that they will intercede for us, that we may obtain of God what we stand in need of.

Hence

Hence we have Two different Forms or Ways of praying. For unto God we ſay, *Haue Mercy on us, Hear us.* To the Saints we ſay, Pray for us; although alſo, but after another manner, me may beg of the Saints themſelves, that they will have Mercy on us; for they are very Merciful. Therefore we may beſeech them, that being moved with the miſery of our condition, they would help us with their Prayers, and the Favour they have with God. Wherein this is chiefly to be avoided, or taken heed of, *to wit*, that nothing proper to God be attributed to any Creature. Wherefore when any one ſays our Lords Prayer before the Image of ſome Saint, he is then to conceive, that he deſires the Saint to pray with him, and to demand for him what is contained in that form of our Lords Prayer; and that he would be his Interceſſour unto God. For that they perform this Office, is ſignified and taught us by St. *John*, *Rev.* 5. 8.

Thus of thoſe unto whom we are to direct our Prayers.

Of the Preparation to be made before Prayer.

IT is written, *Eccles.* 18 23. *Before Prayer prepare your Soul, and be not as a Man who tempts God.* For he tempts God, who when he prays well, does ill; and when he speaks with God, has his mind wandring from him. Wherefore, since it is of so great concern to know with what disposition of Mind we are to offer up our Prayers to God, therefore it is convenient that we should understand the ways of Prayer, and what is required to pray devoutly. The first thing is a truly Humble and Submissive Mind, with an acknowledgement of our sins: By reflecting upon which sins, he that prays will understand, that he is so far from being worthy to obtain any thing from God by Prayer, that he ought not to presume to appear before him. Of this preparption there is very frequent mention made in the Holy Scriptures; As *Psal.* 101.

101. 18. *God hath regarded the Prayers of the Humble, and hath not rejected their Petitions.* Likewise, *Eccles.* 35. 19. it is said, *The Prayer of the Humble penetrates the Clowds.* The Prayer of the Publican, *Luke* 18. 13. is very remarkable and most known to this purpose; who standing at a great distance, did not presume to lift up his Eyes from the ground. As likewise the Example of that sinful Woman, *Luke* 7. 38. who being oppressed with grief, shed tears upon the Feet of Christ our Lord. Both these Examples manifest, how much Christian Humility conduces to Prayer. Unto Humility is annexed a certain grief upon the calling to mind of our sins; or at least a grief for that we cannot grieve, without one or both of which sinners cannot obtain pardon. Now because there are certain sins which do chiefly obstruct the efficacy of our Prayers with God, and cause them not to be heard, (as for Example, that of Murder, and using of violence;) therefore we are most especially to abstain from these sins; of which thus God speaks by the mouth of the Prophet *Esay*, *Esay* 1. 15. *When you shall streach forth your Hands, I will avert my Eyes from you, and when you shall multiply Prayers I will not hear you.*

For your Hands are full of Blood. Anger also, and Discord do much hinder Prayers from being heard: Of which the Apostle speaks thus, 1 *Tim.* 2. 8. *I will have Men pray in all places, lifting up pure Hands, without Anger and Dissension.* Moreover we must be careful, not to be implacable toward those that have injured us. For otherwise being so affected, we cannot expect that God should hear our Prayers, when we ask pardon for our sins. For *when you come to pray* (says he, *Mark.* 11. 25.) *pardon such as have offended you.* For *if you do not pardon Men, your Father will not pardon your sins.* We must also be careful not to be hard hearted and inhumane to the Poor, or such as are in want: For to such hard hearted Men it is said, *Prov.* 21. 13. *He that averts his Ear from the Cry of the Poor, he shall cry and shall not be heard.* Now how detestable the sin of Pride is, appears by these words, *James* 4.6. *God resists the Proud, and gives Grace to the Humble.* Moreover the Contempt of Gods Word is a sin so detested by Him, that *Solomon* says, *Prov.* 28. 9. *He that turns away his Ears from hearing the Law, his Prayer shall be execrable.* Yet by this, or by what has been here said concerning these

these sins, the Prayer of him is not excluded that has done an Injury, committed Murder, been Angry, illiberal to the Poor, proud, a Contemner of Gods Word, or who is guilty of any other such sins, if quitting his sins he heartily asks for pardon. Faith is likewise necessary for this preparation of Mind; which if it be wanting, there is no true knowledge of the Omnipotent Power of our Supream Father, nor yet of His Mercy: From whence proceeds the Hope and Confidence of him that prays. This Christ our Lord himself has taught us. *All* (saith he) *Matth.* 21. 22.) *whatsoever you shall ask in Prayer, believing, you shall receive.* Of such Faith thus writes Saint *Augustin.* If Faith fail, Prayer ceases: The chief thing therefore, necessary to pray well, is a firm and fixed Faith: which the Apostle manifests to us by its contrary, *Rom.* 10. 14. *How shall they call upon him, whom they have not believed.* Wherefore to be able to pray well, it is necessary to be firm in Faith: For it is Faith that forms, makes, and powers out our Prayers. Hence St. *Ignatius* exhorting such as were to have recourse unto GOD in prayer, writes

writes thus, *do not* (saith he) *admit of any doubting, or wavering of mind in Prayer. He is happy that doth not doubt.* [*Ignatius Epist.* 10. *ad Heronem.*] Of this St. *James* admonishes vs, saying, *Jam.* 1. 6. *Let him ask in Faith, doubting nothing.* There are many things which may raise up our confidence in this duty of Prayer. As first, Gods love manifested by his bidding us call him Father; and by this, giving us to understand that we are his children. Next the infinite number of such as have obtained favours from God by Prayer. Thirdly, the having Christ our Lord, (who is the supream Master of Prayer, and alwaies ready to assist us) for our Mediatour, and Advocate: of whom St. *John* writes thus 1, *John* 2. 1. *If any Man shall sin, we have an Advocate Jesus Christ the Just; who is a Propitiation for our sins.* To the same purpose St. *Paul, Rom.* 8, 34. *Christ Jesus that hath died, and hath also risen again, who sits on the right hand of God, and who likewise intercceds for us.* And again, 1, *Tim.* 2, 5. *There is one God, and one Mediator of God, and Man, the Man Christ Jesus.* Also, *Heb.* 2, 17. *Whence he ought in all things to be likened to his Brethren, that he might become merciful. and a faithful High-Priest unto*

to God. Wherefore, although we are unworthy to obtain any thing from God by prayer, yet we ought, and have great reason to trust and hope, in the Dignity of our most excellent Mediatour Jesus Christ: assuring our selves, that whatsoever we shall ask in His Name, we shall obtain it. Lastly, the Author of our prayer is the Holy Ghost; by whom being guided and directed, our prayers must necessarily be heard: it being written, *Rom.* 8.15. *We have received the Spirit of Adoption of the Sons of God: in which we cry* Abba, *Father*: which Spirit does likewise help our infirmities, and ignorance in praying: The same Apostle saying, *that He asks for us with unspeakeable Groans.*

Now if any do not find themselves firm in Faith, let them make use of those words of the Apostles, *Luke*, 17.5. *Lord encrease our Faith.* And likewise those of the blind Man, *Mark* 9.24. *Help my incredulity*, or want of Faith. But that which chiefly conduces to obtain the effect of our prayers, is the having our wills, minds, and actions confirmed to the *Law* and *will* of *God.* For *if ye shall remain* (saith Christ, *John* 15, 7.) *in me*, and *My words shall remain in you, whatsoever you shall desire, you shall ask for*, and *shall obtain it.* Lastly, the forgetting of injuries,

Injuries, and a charitable and bountiful will to assist our Neighbours, is absolutely necessary, if we expect any thing from God by *Prayer*.

Thus of this preparation to Prayer.

What is chiefly requisite to Pray in the best manner: *and likewise what it is to Pray* in Spirit, *and* Truth.

IT is a thing of the greatest consequence (as has been formerly said) to know, how we are to Pray. For although prayer be very good, and profitable, yet if it be not rightly performed it avails nothing. For oftentimes we do not obtain what we petition for in prayer, because (as St. *James* saies, *James* 4,3.) *we do not ask well*, or as we ought. Wherfore we are to understand what is the best way of praying both privately, and publickly. Now as to the precepts of Christian prayer, they have been delivered

delivered to us by Christ our Lord, who first tells us, *John* 4. 23. that we are to pray *in Spirit and Truth: for his Heavenly Father seeks for such as may adore Him in spirit, and Truth.*

To pray thus, there is required a very entire and fervent application of the mind; but it is to be noted, that such prayer in spirit or Spiritual manner of praying, does not exclude that which is vocal, or expressed by words; only it attributes the chief perfection of prayer to this ardent affection of Spirit: which ardent affection of Spirit, or which Prayer in Spirit, GOD (who penetrates the secret thoughts of Men) hears, although it be made without the pronouncing of any words. Thus He he heard the intime, and internal prayers of *Hannah*, the Mother of *Samuel*, who as it is related 1, *Kings* 2. 13. prayed in her heart *weeping*, and *only moving her lips*. He likewise heard *David* praying in this manner, *Psalm*, 26. 8. *My heart has said unto you, my Face hath sought you.* Many examples of this kind may be read in the Holy *Scriptures*.

Thus of Prayer in Spirit.

Of

Of Vocal Prayer.

THere is a peculiar profit, and necessity of Vocal Prayer, or prayer expressed by words; for it stirs up the mind to attention and devotion, and inflames the affection of him that prayes; as St. *Augustin* writing to *Proba*, declares in these words. *Sometimes we make use of words and other signs in Prayer, to stir up holy affections. For we are moved and compelled somtimes, through a great fervour of Spirit, and vehemency of devotion, to break out into words.* For *the mind exulting with Joy, it is but just, that the tongue should also exult.* And this certainly we ought to do, that we may offer up a compleat Sacrifice to God, both of mind and body. Now that this has been the manner of praying used by the Apostles, appears both out of the Acts, as also from the Apostle in many places: as *Ephes.* 5. 19. *Colos.* 3. 16. *Hebrews*, 13. 15.

Thus of Vocal Prayer, or Prayer pronounced with words.

OF

Of private, and publick PRAYER.

THere are two sorts of Prayer; *to wit*, private and publick; now we make use of pronouncing words in private prayer, only to help or raise up our inward affections and devotion, and therefore when it conduces not to this, it may be omitted. But in Publick prayer, (which is ordained to stir up the Religion, and devotion of the Faithful in general) the use of the tongue by words, and certain appointed times cannot possibly be omitted. It is here to be noted, that praying in Spirit is only proper to Christians. For Infidels know nothing of it: of whom Christ our Lord, speaks thus, *Mat.* 6. 1. *Praying do not speak much as the Heathens do. For they think that they are heard when they speak much. Do not therefore imitate them. For your heavenly Father knows what you want, before you ask any thing of Him.* But it is here further to be noted, that when our Lord thus prohibits much speaking in Prayer, he does not at all intend to forbid such long prayers, as to proceed

ceed from a great fervour of Spirit, and a continual devotion. For, such long prayers are so far from being rejected by Him, that he exhorts us to them by his own example; who did not only spend whole nights in prayer, as appears *Mark* 6. 46. but also repeated the same words three times. *Mat.* 26. 38. The true notion therefore of our *Lords words* is this; *to wit*, that a vain and empty sound of words, without attention to them, does not at all move God to hear us: Neither doth he hear Hypocrites who do not pray heartily; from following whose example our Lord deters us in these words; *Mat.* 6. 5. *When you pray, you shall not be like to the Hypocrites, who love to pray in the Synagogues, and standing in the corners of the streets, that they may be seen by Men. Verily I say unto you, they have received their reward. But you, when you pray, enter into your chamber, and shutting your door, pray unto your Father in secret, and your Father, who seeth in secret, will give your reward.* Now this chamber here spoken of, may be taken for the heart of Man; into which it is not enough to enter, but it must be also closely shut up, that nothing may break in, or flow into the Soul from without, which may violate the integrity of

Prayer.

Prayer. For then our Heavenly Father, who penetrates, or perfectly beholds the Minds and Thoughts of all Men, grants the petition of ſuch as pray unto Him.

Moreover, Prayer muſt likewiſe be exerciſed daily, or rather continually; now how efficacious ſuch Prayers are, the Son of God manifeſts unto us by the Example of that Judg, *Luke* 18. 2. Who, although he neither feared God, nor reſpected Man; yet being overcome by the daily importunity of the Widow, granted her Requeſt: Wherefore God is to be daily [or rather continually] prayed unto: Nor are thoſe to be imitated, who praying once, or twice, if they obtain not what they ask for, are wearied out, and ceaſe from praying: For we are never to be weary of this Exerciſe; as we are taught by the Authority of Chriſt our Lord, who commands us to *Watch and Pray, that we may not fall into Temptation*, Matth. 26. 40. But if ſometimes, The Will ſeem to faint in prayer, we are to beg of God that he will give us perſeverance therein; ſo that we may never leave it off. The Son of God will alſo have us to direct our Prayers to His Father in His Name; which by His Merits, and the Grace of His Me-

diation, will be rendred so efficacious, that they will be heard by His Heavenly Father. For thus he says unto us, *John* 16.23. *Verily, Verily, I say unto you, If you shall ask for any thing of my Father in My Name. He will give it unto you, Hitherto ye have asked for nothing in My Name. Ask*, to wit, in this manner (*and you shall obtain, that your Joy may be compleat.* And again, *John* 14. 14. *Whatsoever you shall ask of My Father, in My Name, I will do it.* We are to imitate the great diligence and zeal of the Saints in this Exercise of Prayer, joyning with such Prayer, Thanksgiving, following in this the Example of the Apostles, who always observed this Custom, as may be seen in St. *Paul. Ephes.* 5. 20.

Thus of private and publick Prayer.

Some

Some further Admonitions concerning Prayer.

FAsting certainly has a great connexion with Prayer. For such as are overcharged with Meat and Drink, have their Minds so oppressed by it, that they can neither behold God, nor understand what belongs to Prayer. The next thing annexed to Prayer, is Alms; which has likewise a great Affinity with it. For he that has it in his power to help such as are in want, and does it not, cannot pretend to say that he has Charity, 1 *John* 3. 17. Now with what Face shall he, who has not Charity, demand Gods help, unless it be to beg pardon of his sins, and to supplicate unto God, that he will infuse Charity into his Heart. Wherefore it has been Divinely Ordained, that Mans Salvation should be helped or procured by these Three kinds of Remedies. For since in sinning we either offend God, or prejudice our Neighbour, or hurt our selves; by Holy Prayers we appease Gods Wrath: By Alms we Redeem or make Satisfaction

for the Offences we have committed against our Neighbour: And by Fasting we wipe away the Filth, and Deordinations of our own persons, in order to our selves. And although every one of these pious Actions are profitable and useful against all sins, yet they are properly accommodated, and are pecularly opposite to those Three general sorts of sins above mentioned.

Thus far of Prayer in general.

The Proemeum of our Lords PRAYER.

Our Father, which art in Heaven.

THis Form of Christian Prayer, delivered by Christ our Lord, manifests unto us, That before we come to offer up our Prayers and Petitions to God, we are to make use of certain words by way of a Proeme or Introduction; that by thus piously and reverently approaching unto Him, we may do it with more Confidence: This Custom is observed by the Church in most

of her Prayers. Now as to this Proeme of our Lords Prayer, (if we regard the Words) it is very short; but if we seriously consider the sense of these Words, we shall find it most weighty, and full of most profound Mysteries, as it will appear in the examining of it. Now in order to this, we are to take notice; that although our Saviour might have begun this Divine Prayer with some word fuller of Majesty than the word *Father*; as (for Example) *Creatour*, *Lord*, *&c.* yet (omitting them as more apt to cause fear) he begins, with this as most proper to procure Love, and Confidence in such as pray and offer up their petitions to Him: For certainly the calling God *Father*, is the greatest Motive imaginable to raise up our affections to Him? and likewise to make us Confide in Him; Since the Word *Father* signifies Indulgence and Charity. This Word is Explicated in the beginning of the Creed; where it is manifested how it belongs to God from *Creation*, *Government* and *Redemption*: For, since God Created Man to His own Image, (not communicating this priviledge to other inferiour Creatures) from this singular priviledge, with which He hath Adorned Man, and made

Him capable of a Spiritual Adoption; He is justly termed in Holy Scripture *the Father of all Men*; and not only of the Faithful, but also of all Infidels, who may become the Sons of God. Moreover from *Government* likewise this Title is properly attributed to Him. For by providing and taking care of the safety of Men, (and that by a certain special kind of care and providence) He by this manifests and gives us a Testimony of His most particular Paternal Love to Mankind.

But that we may better understand, and acknowledg this Paternal care of Man, it seems convenient to speak something here concerning the Custody of Angels; unto whose care and protection Men are committed. We are therefore to know, That every Man has his Angel-Guardian given him for his Protector, from the instant of his Birth, for the preserving him from many great dangers and inconveniences. For, as Parents, if their Children be to Travel in any dangerous and infested way, send some with them to Defend and Conduct them: So our Heavenly Father, in this our Way or Journy toHeaven,commits us to the custody of Angels; by whose help and diligence being protected, we might shun the

the secret and wily Snares of our Enemies, and repel their dreadful assaults directed against us; and withall by following those our Leaders and Conductors, be securely kept in the right way; least by being led into some Errour, or wrong way by those our subtile Enemies we might lose our way to Heaven. Now how advantageous this singular care and providence of God over Men is, by which he commits them to the Custody and Protection of Angels, (who are a middle Nature in perfection between God and Man) appears by many Examples, mentioned frequently in Holy Writ; which give Testimony, and manifest, That it hath often happened through Gods goodness, That Angels, (even in the presence of Men) have done wonderful things: By which we might be admonished, that innumerable things of this Kind are done invisibly by our Angels Guardians, in order to our profit and advantage. The Angel *Raphael* Divinely associated to young *Tobias*, as the Companion and Director of his Journey, conducted him safely, both in his Journey, as likewise in his returning home, unto whom he was also an assister, to preserve him from being devoured by a Fish; declaring withall unto him, w[illegible]

Him capable of a Spiritual Adoption; He is justly termed in Holy Scripture *the Father of all Men*; and not only of the Faithful, but also of all Infidels, who may become the Sons of God. Moreover from *Government* likewise this Title is properly attributed to Him. For by providing and taking care of the safety of Men, (and that by a certain special kind of care and providence) He by this manifests and gives us a Testimony of His most particular Paternal Love to Mankind.

But that we may better understand, and acknowledg this Paternal care of Man, it seems convenient to speak something here concerning the Custody of Angels; unto whose care and protection Men are committed. We are therefore to know, That every Man has his Angel-Guardian given him for his Protector, from the instant of his Birth, for the preserving him from many great dangers and inconveniences. For, as Parents, if their Children be to Travel in any dangerous and infested way, send some with them to Defend and Conduct them: So our Heavenly Father, in this our Way or Journy to Heaven, commits us to the custody of Angels; by whose help and diligence being protected, we might shun the

the secret and wily Snares of our Enemies, and repel their dreadful assaults directed against us; and withall by following those our Leaders and Conductors, be securely kept in the right way; least by being led into some Errour, or wrong way by those our subtile Enemies we might lose our way to Heaven. Now how advantageous this singular care and providence of God over Men is, by which he commits them to the Custody and Protection of Angels, (who are a middle Nature in perfection between God and Man) appears by many Examples, mentioned frequently in Holy Writ; which give Testimony, and manifest, That it hath often happened through Gods goodness, That Angels, (even in the presence of Men) have done wonderful things: By which we might be admonished, that innumerable things of this Kind are done invisibly by our Angels Guardians, in order to our profit and advantage. The Angel *Raphael* Divinely associated to young *Tobias*, as the Companion and Director of his Journey, conducted him safely, both in his Journey, as likewise in his returning home, unto whom he was also an assister, to preserve him from being devoured by a Fish; declaring withall unto him, w[illegible]

virtue there was in the Liver, Gall, and Heart of the ſame Fiſh. He alſo expelled the Devil, hindering and curbing his power, that he might not be able to hurt Him. Moreover He taught him what was the true and lawful uſe, and right of Marriage. Laſtly He reſtored his blind Father to his ſight. *Tobit*, 11. The Angel likewiſe, who delivered the Prince of the Apoſtles out of Priſon, (*Acts*, 12.) may ſufficiently confirm us, of the advantages which we receive from the care and cuſtody of Angels. This Angel enlightned the dark priſon with His preſence, and touching St. *Peters* ſide wak'd him out of his ſleep, looſeing and breaking his chains, and telling him that he ſhould riſe, and take his cloaths and follow him. Then he Conducted him out of Priſon, and opening the Doors, ſet him at liberty, and out of all danger. There are (as has been ſaid) in Holy Scripture many other Examples of this kind, manifeſting unto us the great Benefits we receive from God, by the Miniſtry and Aſſiſtance of Angels; who are not only ſent upon ſome certain private Affairs and buſineſſes; but are alſo (as has been ſaid) conſtituted our Guardians from the inſtant of our birth, and placed as Helpers and Protectors for the pro-

procuring and promoting the Salvation of every particular Man. The consideration of this Doctrine will bring us this advantage; *to wit*, that it will much raise our Minds and Affections to God, and cause or stir us up to Acknowledg and Reverence His Paternal Care and Providence of us; so that if we seriously call to Mind, and consider Gods Infinite Goodness, manifested to Mankind, we cannot but be strucken with astonishment. For although we have multiplied innumerable sins, and horrid crimes against Him, since the sin of our first Parent *Adam*; from whom we have received our infection, continuing our Rebellion against Him even unto this day; yet He, notwithstanding all these horrid crimes committed against Him, still retains His love to us, not desisting from a particular care of us. Now if any Person shall think that he forgets Man, he is devoid of Reason, and casts upon God a most unworthy and impious Contumely. He was angry with the *Israelites* for this their Blasphemy, of thinking themselves deserted by Him: For we read, *Exod.* 17. 7. That they *Tempted God, saying, Is God in us or not?* And *Ezechiel* 8. 12. It is said, That was offended, or angry with the same People

ple for their saying; *Our Lord does not see us; our Lord has deserted the Earth.* Therefore we are to be deterred by these Authorities from that wicked opinion, *to wit*, of thinking that God may possibly come to forget Man, To the same purpose you may hear the complaint of the people of Israel against God, in the Prophet *Esay*, and God refelling their foolish complaint, by a most loving similitude. For thus it is set down *Isa.* 49. 18. *Sion hath said our Lord has left me, and God hath forsaken me*: unto which God gave this answer: *can a Woman forget her child, so as not to have pitty of the child of her womb? and if she shall forget him, yet I will not forget you; Behold, I have written you in my hands.* By which places, although what hath been said doth manifestly appear, yet that we may be more fully convinced, that there can be no time wherein God may depose all care of Men, so as not to afford them the offices of a paternal love; we are to consider the most clear example and manifestation of this in our first Parents. For, they having neglected and violated Gods command, were condemned by that *terrible Sentence*, *Genes.* 3, 17. *let the Earth be accursed in thy work; thou shalt eat of it in*

labours

labours all the dayes of thy life. It shall bring forth Thistles and Thorns to thee; and thou shalt eat the hearbs of the Earth. Now upon this, they were cast out of Paradise: and that they might have no hope of returning thither again, there was a Cherubin placed at the entrance of it, holding a fiery and Two-edged Sword: but although they were thus internally and externally afflicted by God, taking revenge of the injury done Him; yet we are not to think that Man was wholly abandoned, and left without all divine assistance, exposed to all injuries. For after all these signs of Gods anger, and design of revenge, there presently appeared a certain Light and manifestation of God's love to him. For it is there said, *That God made our first Parents Coats of skins*, and cloathed them: which is a most convincing Argument, that God never desists from taking care of Men. Moreover, yet further to confirm this Doctrin, *to wit*, that God's love to Men is never totally extinguished, by any sins comitted by them; the Prophet *David* has express'd it in these words, *Psalm*, 76, 10. *Shall God in his anger wholy withdraw his Mercies?* This also the Prophet *Abacuc* declares, speaking thus unto God: *when You are angry,*

you

you will remember Mercy. Abacuc, 3. 12. And likewise *Micheas* saies thus; *what God is like unto you who take away the iniquity, and transfers the Sin of the remnant of your inheritance! He will not extend his fury any further, because his will is inclined to Mercy* Mich. 7,18. Wherefore it is evident that when we think our selves most lost, and deprived of Divine aid, then God, through His infinite goodness, does most especaially seek after and take care of us. For He restrains in his anger His Sword of Justice, and ceases not to power out his unexhaustible Treasures of Mercy. Now further to confirm this; It is here to be noted, that Gods *Creating* and *governing* of Men, is of very great force to declare his singular care in loving and defending them. But His work of *Redeeming* them so much exceeds the other Two, that our most bountiful God, and Parent has by this Third benefit, most clearly manifested the height of his goodness, and favour towards us. Wherefore this excessive love of God to us, is alwaies to be fixed in our thoughts, that we may know and understand, that by this Redemption we are raised to be his children, after an admirable manner. For *He hath given them Power* (saith St. *John*,

John 1, 12.) *to be made the Sons of God.* He further adds, *and these are born of God.* Wherefore Baptism, which is the first pledge and monument of our Redemption, is termed a Sacrament of regeneration, or being born again: for from thence we are born the Sons of God. For our Lord Himself has said, *John*, 5, 3, 6, 7. *That which is born of the Spirit is spirit*, &c. *and you must be born again.* Likewise St. *Peter* the Apostle, (1 *Peter*, 1, 23.) *You are born again, not of corruptible Seed, but of incorruptible, by the word of the living God.* By virtue of this redemption we have received the Holy Ghost, and obtained the grace of God; by which gift we are adopted the Sons of God, as the Apostle testifies, *Rom.* 8, 15. *saying, you have not received the spirit of servitude again in fear, but you have received the spirit of Adoption of Sons*, to wit *of God, in which we cry or say*, Abba, *Father.* The force and efficacy of which Adoption, St. *John* explains thus, 1 *John*, 3, 3, 1. *see what charity the Father has given us, that we should be named and be the Sons of* GOD.

Now having declared the love of God the Father to us His children, we are seriously to reflect what we ought to render again, to this Our most loving Father; and likese

likewise what Love, Piety, Obedience, and Veneration, we are to exhibit to our Creatour, Governour, and Redeemer; and with what hope and confidence, we ought to have recourse unto Him. Now to take away the ignorance, and correct the perversness of such as think that God only shews his love to us, when he sends us prosperities and happy success in our affairs; but on the contrary, when he permits afflictions to fall upon us, that this is a sign of his indignation, and the total aversion of his will from us; to correct this errour, These are to know, that when the hand of God touches us with any adversities or cross accidents, that this is not done out of any hatred to us, but by striking and afflicting us, to heal and save us; His blows being to be look'd upon as Medicines. For he chastises sinners, that by such chastisements he may correct them, and make them better; and likewise free them, by his present correction from eternal ruine. For, he strikes or whips us with the Rod of our sins and iniquities; but takes not his mercy from us. Wherefore in these chastisements, the Faithful are to regard and acknowledge Gods paternal charity, and are to have in their minds and mouths,

mouths, that saying of *Job*, the pattern of patience, *He wounds and heals; He strikes, and with his hand cures.* Job, 5. 18. As also that other which the Prophet *Hieremy* utters in, or under the the person of the *Israelties. You have chastised me, and I have gained knowledge; as an untamed Colt, convert me, and I shall be converted because You are my Lord God*, Hier. 31, 18.

They are likewise to propose unto themselves the example of old *Toby*; who when he left the Patternal hand of God, striking him with the affliction of blindness, cried out, *I bless You, O Lord God of* Israel, *because You have chastised me, and saved me*, Tob. 11,17. Moreover, the faithful are to be chiefly carefulof this, *to wit*, that whatsoever misery or calamity falls upon them, they do not conceive God to be ignorant of it. For He said *Luke* 21. 18. *a hair of your head shall not perish.* They are also further to be comforted with that Divine *Oracle*, by which it is said, *I chastise and correct such as I love. Revel.* 3, 19. They are likewise to rest in that Exhortation of the Apostle to the *Hebrews.* (*Heb.* 12, 5.) *My Son do not neglect the Discipline of our Lord, nor be wearied out when He corrects you. For, whom our Lord loves He chastiseth, and scourges every*

very Son that He receeceives into Favour. Now, if we be out of the way Discipline, of which all are partakers, we are begotten in Adultery, and are not Children. We have had Fathers of our Flesh our Instructers; and we respected them: And shall we not much more obey and submit our selves to the Father of our Spirits, and live?

Thus of this Tender and Affectionate Word Father.

Of the next Word, to wit. OUR.

OUr Saviour commanding us here to call God *Our Father*, gives us by this to understand, That by the Gift and Right of Divine Adoption all the Faithful are Brethren; and therefore that they ought to love one another with a Fraternal love: For *you are all Brethren*, (says the Apostle) *since you have one Father, who is in Heaven.* Whence also the Apostles, in their Epistles, call all the Faithful *Brethren*: And from hence it necessarily follows, that not only all

all the Faithful are joyned and linked together as Brothers amongst themselves, or by a Fraternal conjunction: But also that they are, and may be called *Brothers of the Son of God*; because the Son of God is Man: For the Apostle, *Heb.* 2. 11. when he spoke of the Son of God, writes thus, he is not asham'd to call them Brethren, saying, *I will publish your name to my Brethren*; which *David* had long before foretold of Christ our Lord, *Psal.* 21. Nay, even Christ himself also, *Mat.* 28. 10. thus speaks to the Women, *Go tell my Brethren, that they go into* Galilee; *there they shall see me*: Which was then said of him, when being now risen again, he was become immortal; that none might think, that this his Fraternal conjunction with Men was dissolved, or extinct by his Resurrection and Ascension unto Heaven: For his Resurrection was so far from breaking this conjunction and charity of Christ, that from that Seat of Majesty and Glory, when he shall judge all Mankind; it is said of him, *Mat.* 25. 40. That he will call the least, or poorest of the Faithful his Brethren: For how can it possibly be, that we are not Christs Brethren, since we are to be his Coheirs? For *Rom.* 8. 29. he is termed the *First-begotten, consti-*

tuted Heir of all things; and as it is said, *v*, 17. We are Heirs begotten in the second place, (*Coheirs with him*) according to the measure of Heavenly Gifts and Graces, and according to the degree of Charity, by which we have exhibited our selves Ministers and Coadjutors of the Holy Ghost; by whose Holy Inspirations we are moved and inflamed to vertue, and pious Actions, tending to our Salvation; and by whose Grace likewise being supported, we are enabled to fight with courage in our Spiritual War; which being wisely and constantly compleated during the course of our life, and until our death, we shall receive, a sa just reward, a Crown of Glory from our Heavenly Father, appointed for all such as end their days in the same course. For as the Apostle says, *God is not unjust, so as to forget our good Works, and love to him*, Heb. 6. 10. Now, with what fervour of affection we are to pronounce this word *Our*, this saying of St. *Chrysostome* (Homil. 14. in Matth.) declares. *God willingly hears a Christian, not only praying for himself, but also for another: Because nature moves a Man to pray for himself; but Grace to pray for another. We are moved unto the first by necessity; but unto the second*

by

by Fraternal Charity. Whereupon he adds this, *That Prayer is more acceptable to God, unto which we are invited by Fraternal Charity, than that which proceeds from necessity.* Wherefore in this great and Divine Business of Prayer, the Faithful, of what Age, State, Dignity, Condition, or Order soever they are, ought all to be mindful, and seriously to reflect upon this Fraternal Relation, and Tye of Kindred, common to all Mankind; that by this they may understand what Obligation we have to pray one for the other; and likewise to carry our selves civilly and modestly one to the other, no Man insolently preferring himself before others. For although there be divers Degrees of Offices in the Church, yet that variety of Degrees and Offices does not at all take away the bond of this Fraternal Conjuction: As (for Example) the various use, and divers Functions of the Members of Mans Body does not take away the unity of the same Body; nor cause, that any part of the same Body loses the Name or Office of a Member: Therefore a King (if he be one of the Faithful) is the Brother of all such as are contained In the Communion of the Catholick Church; because there is not another God,

from whom Kings, and such as are Rich, have their Being distinct from him, from whom the Poor have their Being; there being but one God, Parent, and Lord of all Mankind, Wherefore there is but one Nobility, Dignity of Condition, and one Greatness of Family in the Spiritual Birth of all Men; since we are all Born by the same Spirit, and by the same Sacrament of of Faith, Sons of God, and Coheirs of the same Inheritance. The Rich, and such as are in Power, have no other Christ for their God than the Poor and Needy; nor are they made Christians by any other Sacraments, nor do they expect any other Inheritance of the Kingdom of Heaven: For we are all Brothers in this Relation; and as the Apostle says, *Ephes.* 5. 30. *We are Members of the Body of Christ, of his Flesh, and of his Bones*: Which the same Apostle also signifies, *Gal.* 3. 26. saying, *Ye are all the Children of God by Faith in Christ Jesus. For all such as are Baptized in Christ, have put on Christ*, (or are cloathed and engrafted into Christ) *and there is neither Jew nor Gentile, there is neither Servant nor Freeman, there is neither Male nor Female: For ye are all one in Christ Jesus.* This is to be seriously reflected upon, and firm-

ly

ly believed by the Faithful, as well for confirming and raiſing up the hope of the Poor, and ſuch as are in want; as alſo for ſuppreſſing the pride and inſolency of the Rich, and ſuch as are in power. For the removing of which inconveniency amongſt Men the Apoſtles did much urge and inculcate to the Faithful this Fraternal Charity.

It is here laſtly to be noted by way of an Admonition, That when we offer up our Prayers to God, we are to call to mind, that we approach as Children to God our Father. And therefore when we begin our Prayers, and pronounce theſe Words *Our Father*, we are ſeriouſly to reflect unto how high a Dignity the immenſe Goodneſs and Bounty of God hath raiſed us; who has commanded us to come and have recourſe unto him, not as Servants to their Maſters, with fear, and againſt their Wills, but as a Child to his Father, freely and ſecurely. Now when we have ſeriouſly reflected upon this, let us conſider with our ſelves with what Piety and Devotion we ought to approach to God in Prayer: ſince we are to uſe all our endeavours to behave our ſelves in ſuch manner, as may become the Children of God, (that is to

ſay) we are to labour to make our Prayers and Actions to be ſuitable to the Condition of this Divine Birth; unto which Gods Infinite Charity hath raiſed us to this Duty the Apoſtle Exhorts us, *Epheſ.* 5. 1. ſaying, *Be you therefore Followers and Imitators of God, as moſt dear Children.* If we do this it may be truly ſaid of us what the ſame Apoſtle writes, 1 *Theſ.* 5. 5. *You are all the Children of the Light, and Children of the day.*

Thus of Fraternal Charity commended to us by this word Our.

Of the following Words, viz.

Which art in Heaven.

IT is manifeſt to all that frame a right Judgment of God, that he is in all places and Nations; which is not ſo to be underſtood, as if he were diſtributed into parts, every part poſſeſſing its own proper place: For God is a Spirit, and therefore has no parts which may be circumſcribed and limited

limited within the Bounds of any place. Wherefore when he says of himself, *Jerem.* 23. 24. *Do not I fill Heaven and Earth?* It is thus to be understood, *to wit*, That he extends his power and force to Heaven and Earth, and to all things contained in them: For God is present to all things; either creating or conserving them; there being no Countrey so circumscribed within its Bounds, or so close shut up, that it can hinder God from being every where present, as to his Nature and Power; which the Prophet *David* expressed in these Words, *Psal* 138. 8. *If I shall ascend into Heaven you are there: If I shall descend into Hell you are also there.* But although God be thus present in all places and things, not confined with any certain Limits or Bounds; yet he is often said in the Holy Scriptures to have his Seat or Habition in Heaven: which was done for this reason, *to wit*, Because the Heavens are the most Noble part of the World, remaining incorruptible, and excelling in Vertue, Greatness and Beauty all other Bodies; they being likewise endowed with certain and constant Motions. Wherefore that God might raise up Mens minds to contemplate his Infinite Power and Majesty, which chiefly shines

or is manifested in the Work of the Heavens; he is said in Holy Writ to have *His Habitation in Heaven*; although he often says of himself, That there is no part of the World in which he is not present by his Nature and Power.

It is here to be noted, That the Faithful are not only to reflect upon God, or represent him to themselves in his Heavenly Habitation, as the common Father of all things, but likewise as Reigning there; that so when they are to pray, they may lift up their Hearts and Minds to Heaven; that thus, as the Name Father gives them Hope and Confidence; so the reflection that the sublime Nature, and divine Majesty of their Father is in Heaven, may produce in them true Christian Humility and Piety. Moreover, these words do likewise manifest unto such as are to pray, what they are to demand of God: For whatsoever we pray for, that concerns the use and necessity of this life, unless it be joyned with a desire of enjoyning Eternal Beatitude in Heaven, and be directed to such Beatitude as its end, that Prayer is vain, and unworthy of a Christian. Wherefore we must be very careful thus to direct our Prayers. This Doctrine is confirmed by the Authority of the

the Apostle, *Colos.* 3. 1. saying, *If you be risen with Christ, seek the Things that are above; where Christ is sitting on the right hand of God. Let such things delight you as are on high, not what is here upon the Earth.*

Thus of these words for the raising up our affections to Heaven.

The first Petition of our Lords Prayer.

Hallowed be thy Name.

WHat we are to demand of God, and in what order we are to do it, Christ our Lord hath here taught us. Now to manifest this, we are to know, That since Prayer is the Messenger and Interpreter of what we desire and wish for, our Prayer is then rightly ordered, when the order of our Requests follows the order of the things to be petitioned for. Wherefore since true Charity teaches us, that we are to give the whole bent and power of our Souls unto God, who being in himself alone the

Supream

Supream Good, is justly to be loved with a certain chief, and singular love. And withall, since he cannot be thus cordially and only loved, unless his Honour and Glory be preferred before all things, (all other things, and the use of them being to be referred to his Honour, and to be directed to him as the Supream Good.) Therefore, that a due order might be observed in Prayer, our Saviour hath placed this petition of the Supream Good, as the Head and chief of all the other petitions; teaching us, that before we ask for any thing concerning our selves, or our Neighbours, we ought first to demand what properly belongs to Gods Glory; expressing unto God himself in Prayer our earnest desire, and zeal of promoting such his Glory. Now by this means we shall observe the due order of Charity, which teaches us that we are to love God above all things, and that we are first to ask or petition for what concerns the Honour and Glory of God, and then for what concerns our selves.

But we are here to take notice, that since Gods Nature can admit of no addition of perfection, nor his Divine Substance be increased by any thing, (which in an unexplicable manner contains in it self all perfection)

perfection,) therefore what things we demand from God, for himself, are out of him, and his Nature, and belong only to his External Glory. As (for Example) when we desire and petition, that his Name may by more known among the Gentiles, that his Kingdom may be amplified, (*to wit*, the Kingdom of his Church) and that more may daily obey his Divine Power and Commands. These Three things, *to wit*, *Name*, *Kingdom*, *Obedience*, are not in God, as inward perfections of his Nature; but are things assumed or proceeding from without him, (*to wit*, from the Honour which men exhibit to him.) But now that it may be more clearly understood, what is the true sense and force of the Three first Petitions of this Prayer: We are to know, That these Words, *In Earth as it is in Heaven*, may be annexed to every one of these Three first Petitions; As (for Example) thus, *Hallowed be thy Name, in Earth as it is in Heaven*; *Thy Kingdom come, in Earth as it is in Heaven*; *Thy Will be done, in Earth as it is in Heaven.* It is here likewise further to be noted, That when we pray that Gods Name may be Sanctified, we intend to signifie our desire, that the Sanctity and Glory of the Divine Name

may

may be more honoured, and imitated. Moreover we are here withall to take notice, that our Saviour did not intend by these words, to wit, (*In Earth as it is in Heaven*) that the Sanctification of his Name upon earth should equallize the Sanctification of his Name in Heaven; (for this cannot be) but only intimates to us by these words, That we should sanctifie his name by honouring and serving him with Charity and inward affection of heart, [as the Saints do in Heaven.] For although it be most true, that the Divine Name needs no sanctification in it self, since it is Holy and Terrible, as God himself is in his own Nature; no sanctity being to be added to him, which he hath not from all Eternity: Yet because in this World this Holiness is not sufficiently acknowledged, and honoured by Mankind, but is rather sometimes violated by maledictions, and other horrid Speeches; therefore we desire, and pray that we may Celebrate and Reverence it with Praises, Honour and Glory; imitating the Example of the praises, Honour and Glory which is given to him in Heaven: That is, that we may so Honour and Worship him with Mouth, Mind and Heart, (*to wit*, both interiorly and exteriorly) as the Cœlestial

lestial Spirits, and Citizens of Heaven do. For, as those in Heaven do with an unanimous consent praise and glorifie him; so we pray that all Nations upon the Earth may do the like, and that all people may know, worship, and reverence him, and may likewise embrace Christian Religion, dedicating themselves totally to him; and believing withall, that from him all Sanctity flows, as from its Fountain; and that there is nothing pure or holy which does not take its origin from the Sanctity of the Divine Name. For the Apostle testifies, *Ephes.* 5. 26. *That the Church is cleansed in the washing of Water by the Word of Life*: Which *Word of Life* signifies *the Name of the Father, and of the Son, and of the Holy Ghost*; in which Name we are Baptized and Sanctified. Therefore, since there can be no expiation from sin, no cleaness or integrity found in any Man, upon whom this Divine Name is not invocated, we desire and ask of God, that all Mankind, leaving the darkness of impure Infidelity, and illustrated with the Raies of a Divine Light, may so acknowledg the power and force of this Divine Name, that in it alone they may seek for true Sanctity, and that receiving the Sacrament of Baptism in the

the Name of the Holy and undivided Trinity, they may, by Gods assistance, and powerful Hand obtain the perfection of Sanctity. But our wish and desire extends it self likewise to pray for the conversion of those, who being contaminated and overwhelmed with horrid Vices and Sins, have lost the pure Integrity, and stool of Innocency, which they received in Baptism: By which means it is come to pass, that in such miserable Men the most impure Spirit, (*to wit*, the Devil) has again found his Seat, and gotten possession of them. We therefore Wish, and Beg of God, that in them also his Name may be Sanctified; that being seriously and heartily converted and restored to their former Sanctity or Health by the Sacrament of Penance, they may become pure and Holy Temples and Habitations of God. Lastly, we pray, that God will communicate his Light to all Mens Minds; by which they may discern, that *every good and perfect Gift descending from the Father of Lights*, is conferred upon us, *James* 1. 16. and that by this they may acknowledg themselves to have received from him all the Goods which belong either to Body or Soul: As (for Example) Temperance, Justice, Life, Health,

Health, and all other Goods of any kind: For from him (as the Church teaches us) all good things are derived unto us. Wherefore, if we receive any good or profit from the Light of the Sun, or from the Motion or Course of the Stars; or likewise from the Air, which encompasses and nourishes us; or else from the plentiful Fruits and Benefits of the Earth, which sustain and conserve our Lives. And lastly, if we enjoy any quiet and tranquility by the Endeavours or Labours of Magistrates. All these, and innumerable other Benefits of this kind we receive from the immense Goodness and Bounty of God. Moreover, if we speak of those, which the Philosophers called *Second Causes*, we shall find, that God by them communicates every where, and most abundantly unto us certain wonderful effects accommodated to our use.

But that which is chiefly intended in this Petition, is a desire that all may acknowledg and reverence the most Holy Spouse of Jesus Christ, our Mother the Church; in which alone is that ample and perpetual Fountain, (*to wit*, the Sacrament of Penance) most useful for the expiating of all sins; and the rich Treasure of the other Sacra-

Sacraments: By which Sacraments, (as by certain Cœlestial Pipes or Conveyances) God communicates unto us the Dew, and precious Liquor of all Sanctity: For unto the Church only, and unto those whom she contains within her Bosom, it belongs to implore the aid of the Divine Name: Which name only, under Heaven, is given unto Men, in or by which they may expect to obtain Salvation. The Faithful are also to know, and seriously to lay this to heart; *to wit*, That the part of Dutiful Children is not only to pray unto God their Father by Words, that his Name may be Sanctified; but they are likewise to endeavour by their Actions and Works, to make the Sanctity or Holiness of his Divine Name appear, there being too many to be found, (which is to be lamented with Tears) who asking of God daily in Prayer for the Hallowing of his Name, do yet in their Deeds (as much as lies in them) violate and contaminate it; through whose fault Maledictions are sometimes cast even upon God himself; of whom it is said thus by the Apostle, *Rom.* 2. 24. *The Name of God is by you Blasphemed among the Gentiles.*. And *Ezech.* 36. 20. it is thus written of the *Israelites*, *They went into the Nations*,

Nations, (to wit, *amongst the Gentiles*) *to whom they entred in, and polluted my Holy Name, when it was said of them, This is the people of the Lord, and they are come out of his Countrey.* For such as is the life and manners of those that profess a Religion, such also is the Religion it self usually esteemed to be (as likewise the Author of it) by the ignorant multitude. Wherefore Christians, who live devoutly, and direct their Prayers and Actions according to the rule of Christian Religion, which they have received, do give unto others a great occasion of praising the Name of their Heavenly Father, and of celebrating it with all Honour and Glory: For our Lord has imposed this obligation upon us all; *to wit*, that by the illustrious Actions of vertue we should excite Men to praise and extoll his Divine Name. Wherefore, to manifest this, he speaks thus unto us, *Mat.* 5. 16. *Let your Light so shine before Men, that they may see your good Works, and may Glorifie your Father, who is in Heaven.* And 1 *Pet.* 2. 12. it is written thus, *Let your Conversation amongst the Gentiles be commendable, that considering you by your Good Works they may glorifie God in the day of Visitation.*

Thus of the first Petition, Hallowed be thy Name.

The second Petition.

Thy Kingdom come.

ALl the labour which is used in Preaching of the Gospel, tends to the obtaining of the Kingdom of Heaven here petition'd for. Wherefore, from hence our Saviour began his Preaching, *Mat.* 4, 17. saying *do Penance, for the Kingdom of Heaven is at hand*: and in that Divine Sermon in which he manifested to his Disciples in the Mount, the wayes to Beatitude, (as a Prologue to this his Oration,) he took the begining of his speech from the Kingdom of Heaven, saying, *Mat.* 5, 3. *Blessed are the poor in Spirit; because theirs is the Kingdom of Heaven.* Moreover, unto those who desired to retain him, *Luke*, 4, 43. he alledged this reason of the necessity of his going away, saying, *to other Cities I must Preach the Gospel of the Kingdom of God; because therefore I am sent.* He likewise afterwards commanded the Apostles to Preach and inform Men of this Kingdom, *Mat.* 10, 7. and unto him who said, *he would go to Bury his*

his Father, he answered thus, *go and Preach the Kingdom of God. Luke*, 9, 60. And this was not only his constant employment to speak of this Kingdom before his Passion, but likewise after he was risen from the Dead, *during those Fortie dayes*, in which he appeared to His Disciples, *he spake to them of the Kingdom of God*, Acts, 1, 3. Now although the Petition concerning this Kingdom be here joyned with the rest, yet to manifest the great importance of it, in another place, our Lord commanded it to be spoken of separatly, and by it self; as *Mat.* 6, 33. where Our Lord sayes, *seek first the Kingdom of God and His Justice; and all these things shall be added to you.* There is so great force and such an abundance of Heavenly Gifts contained in this Petition, that it comprehends all things necessary for the defence both of our Corporal and Spritual life. For how can he deserve the Title of a King, who neglects the care of such things as concern the good of His Kingdom? Now if Temporal Kings be careful of preserving the safety of their Kingdoms, what care and Providence may we conceive the King of Kings to have of preserving His Kingdom. Wherefore in this petition of the Kingdom of God, all

all things are comprehended which we stand in neeed of; which God most liberally, and favourably promises to give us, if we seek first the Kingdom of God. For he presently makes mention of the things necessary for this Life, saying, *and all these things shall be added to you.* By which words he gives us a full testimony, that he is that King who affords all things most plentifully, and abundantly to Mankind: upon whose infinite Bounty and liberality, *David* reflecting said, *Psal.* 22, 1. *God governs me; and nothing shall be wanting to me,* But we are here to take notice, that it is not sufficient to demand or ask for the Kingdom of God, unless we joyn with such our petitions, all the means necessary for the gaining of it. For the Five foolish Virgins did earnestly demand it, *Mat*, 25, 11. saying, *Lord, Lord, open to us.* But because they did not make use of the means to obtain it, therefore they were excluded; and that Justly. For, our Lord pronounced this Sentence. *Mat.* 7, 21. saying, *not every One who sayes unto Me, Lord, Lord, shall enter into the Kingdom of Heaven.* Wherfore we are to be diligent to inform our selves what we are to do, and what we are to avoid for the gaining of this Kingdom. For we are to know that

that we are not called by God, to sloth and idleness, but rather to labour and industry, He saying, *Mat.* 11, 12. *The Kingdom of Heaven suffers violence, and the violent* (or such as labour for it) *snatch it away*: and again, *Mat.* 19, 17. *If ye will enter into Life, keep the Commandments.* By this it evidently appears, that we must concur and joyn our endeavours with Gods Grace, ordering our lives so that it may bring us to Heaven. Moreover we are to know that God never forsakes us, who has promised to be always with us: wherefore we have only to look to this, *to wit*, that we do not forsake Him and our selves. Now to encourage us to this, we are to know that in the Church of God, we have all things necessary for the preservation of our lives, and likewise for the conducting us to eternal Salvation, and the Kingdom of Heaven; as for example, an innumerable multitude of Angels sent to assist us, and likewise infinit other helps; and particularly the use of the Sacraments, in which there is so great an abundance of Grace, Divinely confer'd upon us, that by the right use of them, we may not only be secure from the Kingdom and Dominion of our most cruel enemies; but may likewise be able to con-

quer, and trample under our feet the very Tyrant himself, and his wicked instruments. But now withall more secure to effect this, the Faithful ought to select out of the most plentiful Founrain of the Holy Scriptures, and out of other good books, such passages as may most stir up their affections and desires, to a thirsting after the King of Heaven; and which may make them alwayes to have before their eyes the miserable condition of this Life; that by these Pious meditations, they may be induced to fix their hearts and thoughts upon the Supream Beatitude, and the unspeakable goods, with which the eternal habitation of God our Father abounds. For, we are here in banishment, and evidently dwel in a place, in which the Devils have their habitation and dominion, whose hatred against us can no wayes be mitigated. For they are most malicious and implacable against Mankind: besides we have a continual combate with our Internal and Domestick enemies; *to wit*, the Body against the Soul, the Flesh against the Spirit. In which fight we have alwaies reason to fear the being Conquer'd; Nay, infallibly we should presently be overcome, if God by His Divine assistance, did not defend

and

and protect us. The force of which miseries the Apostle finding in himself, cries out *Rom.* 7, 24. *O Unhappy Man! who shall deliver me from the Body of this Death.* This unhappiness of our condition, although of it self it is sufficiently known, yet from the condition and order of all other natures, and things created, it may be more cleerly understood. For in them we seldom see that any Nature does so far decline from its proper actions, sensations, and natural motions, that it swerves, or does not tend to the end unto which it was ordained, and determined by nature. This appears so clearly in Beasts, Fishes, and Fowls, that it needs no proof. Now if we regard the Heavens, we understand that to be most true which *David* said, *Psal.* 118, 89. *Your Word, O Lord, remains for ever in Heaven.* For these keep their constant motion, and perpetual conversion, not swerving in the least, from the Law prescribed unto them by God. If we likewise consider the Earth, or the other part of Universe, we clearly discern little, or no failing in them. But Man inverts all things, most frequently falls, or swerves from the end, for which he was created, seldom brings to effect the good and just things he thinks upon: many times

he deserts, and neglects to perform the good actions which he has begun; Nay those things which did but even now please him, when he framed a right judgment do suddenly displease him; and he rejecting them falls into all kind of debauch, by giving to counsels, both foul, wicked, and pernicious to himself. Now the cause of this inconstancy and misery, is evidently the contempt of Divine Inspirations: For we shut up our Ears to Gods admonitions; and will not lift up our Eyes to behold such things, as supernatural light manifests unto us; nor will we hearken to the Divine commands of our Heavenly Father. But now to remedy these things, we must continually have before our eyes, and seriously reflect upon Mans miseries, and remember the cause of them; as likewise the force and remedies, we have for the avoiding of them. We cannot want sufficient help for this purpose, if we will peruse the works of these most Holy Men, St. *John Chrisostom*, St. *Augustin*, with other good books that treat of this subject: But especially what is here said in the expolition of the *Creed*. For these things being well known, who can be so given over to a Reprobate sense, and void of reason, as that he will

 not

not endeavour, by the help of Gods grace assisting him, to raise himself up from this most miserable state and condition; and following the Exangelical example of the prodigal Son, make a firm resolution of reforming his life, & of coming unto the presence of his heavenly Father & King, there to demand pardon of his sins and offences?

Having now declared how this petion may be profitably made use of, in order to the bringing us to the Kindom of Heaven, we are next to explicate what it is that we ask of God by these words: especially because the Kingdom of God is variously taken, and in divers senses: the clearing of which will conduce much to the understanding of many passages of the Holy Scripture; and will be likewise very necessary for the understanding of this place. We are therefore to know, that a certain common signification or meaning of these words, *the Kingdom of* GOD, very frequent in Holy Writ, is made use of to signify not only the Power God has over all Men, and all other creatures, but also His Providence by which He governs, and moderates all things. For *in Your hand*, (that is, in Your Power) saith the Prophet *David*, *Psal.* 94. 4.

are

are the ends of the Earth. By these words *ends of the Earth* are understood all hidden and secret things, in the inward parts or bowels of the Earth, and of all other things. Of thir power *Mardochæus* spake in these words, (*Esther*, 13, 8.) *Lord God King Almighty; for all things are in Your Power, and there is nothing that can rest Your Will. You are Lord of all things; neither is there any thing that can resist Your Majesty, or Greatness.* Somtimes also the Kingdom of God is taken to signify that singular Providence, by which God protects, and takes a care of Pious and Holy persons; of which proper and certain excellent kind of care, which God has of these persons, the Prophet *David* saies thus, *Psalm*, 22, 1: *God governs me, and I shall want nothing.* The Prophet *Esay* likewise expresseth it thus, *Our Lord is our King; and He will save us. Isa*, 33, 22. But although by this Regal Power of God, Pious and Holy persons are, in a special manner, protected in this life; yet Christ, our Lord, told *Pilate*, *John*, 18, 36. *that this Kingdom was not of this World*; that is, did not take its Origin, or was not derived from this World, which is created, and is to perish. For thus Emperours, Kings, Common-wealths, Dukes, and

and others, who either by election, or usurpation, have obtained Dominion over Cities or Countries, rule the World. But Christ, our Lord, was made King by God, as the Prophet *David* saies, *Psal.* 2. which Kingdom according to the Apostle, *Rom.* 14, *is Justice.* For he saies, *the Kingdom of God is Justice, Peace, and Joy, in the Holy Ghost.* For Christ reigns in us by inward Vertues, as Faith, Hope, Charity *&c.* By which vertues we are in some manner, made parts of His Kingdom; and becoming subject unto Him in a certain peculiar manner, we are consecrated to serve and worship Him, with all piety and devotion. So that what the Apostle (*Galat.* 2, 20.) saies we may likewise say, *to wit, I live; now not I; but Christ lives in me.* And we may also say, *I reign; now not I; but Christ reigns in me.* But now the reason why this Kingdom is called *Justice* is, because it is established, and founded upon the Justice of Christ, our Lord. Of this Kingdom thus speaks our Lord Himself, *Luke*, 21, 24. *The Kingdom of God is within within you.* For although Christ our Lord *reigns* in all Men, who are contained within the Bosome and limits of our most Holy Mother the Church, yet in a most particular manner he governs those, who have been with an excelling and high degree of Faith,

and Charity, yield themselves up to God, as certain, pure, and living Members; and in these the Kingdom of the Grace of God is said to be. But now further the Kingdom of the Glory of God is that mention'd *Mat.* 25, 34. where our Saviour saies to the Elect, *Come ye Blessed of my Father, possess the Kingdom prepared for you, from the beginning, or creation of the World*: which Kingdom the good thief upon the Cross, acknowledging his faults, demanded in this manner, *Luke* 23, 42. *Lord remember me, when you shall come into Your Kingdom.* St. *John* also speaks this Kingdom, saying, *John* 3, 5. *Unless a Man be born again of water, and the Holy Ghost, he cannot enter into the Kingdom of God.* The Apostle likewise makes mention of it in these words, *Ephes.* 5, 5. *No Fornicator, unclean, or covetous person (which is the serving of Idols) can inherit the Kingdom of Christ, and of God.* Hereunto likewise pertain some *similitudes* of Christ our Lord, speaking of the Kingdom of Heaven, *Mat.* 13. But we are to know, that the *Kingdom of Grace* must necessarily precede the *Kingdom of Glory*. For it cannot possibly be, that any Man should obtain the *Kingdom of Glory*, without first partaking of the *Kingdom of Grace*. For *Grace* (as

our

our Saviour himself says, *John* 4. 14. *is a Fountain of Water, springing up to Eternal Life*: Glory being nothing else but a *certain, perfect, and consummate Grace.* For, so long as we are cloathed with this frail and Mortal Body; and whilst we are weak and wandering in this blind Pilgrimage and Banishment absent from our Lord, we often sin and fall away, losing or rejecting the help of the Kingdom of Grace; by which we were protected and preserved. But when the Light of the Kingdom of Glory, (which is perfect) shall shine upon us, we shall remain and be established for all Eternity firm and unmovable: For then we shall be freed and exempt from sin, and all kind of inconveniencies firmly setled in a region of Peace; all infirmity being removed from us: And lastly, God shall Reign both in our Souls and Bodies. But of this we have spoken more largely and fully in the Explication of the Creed; when we Treated of the Resurrection of the Flesh.

The common or ordinary signification of *the Kingdom of Heaven* being here explicated, we are now to declare, what the proper signification of it is in this Petition. We are therefore to know, that we demand here of God, that the *Kingdom of Christ*, which

which is the Church, may be propagated, and that Infidels aud Jews may be converted to the Faith of Christ our Lord, and be brought to the knowledge of the True God; and that Schismaticks and Hereticks may be restored to perfect Health, and return again to the Communion of the Church, from which they have fallen; that so that may be fulfilled and accomplished, which our Lord hath said by the Mouth of the Prophet *Esay*, *Isa.* 54. 2. *Dilate the place of thy Tents, and extend the Skins of thy Tabernacles; enlarge thy Ropes, and make fast thy Nails: For thou shalt penitrate to the right hand, and to the left; because he shall have Dominion over thee, who made thee.* And again, *Isa.* 60. 3. *Nations shall walk in thy Light, and Kings in the splendour of thy rising. Lift up thy Eyes round about thee, and see. All these assembledt ogether have come unto thee. Thy Sons shall come from afar off, and thy Daughters shall be nursed at thy side.* But now because there are some in the Church, who confess God with their Mouths, and deny him by their Deeds, having only an unformed Faith, that is, a Faith not Formed, and receiving life from Charity, in whom, by reason of their sins the Devil inhabits, and has Domi-

nion

nion as in his own home; therefore we pray that the Kingdom of God may come, also unto these: By which they casting off the darkness of sin, and being illuminated with Raies of a Divine Light, may be restored to their former Dignity of the Sons of God. And thus we pray that our Heavenly Father may free his Kingdom (*to wit*, his Church) from all Hereticks and Schismaticks, and all scandalous and ill livers, removing the causes of all vice and sin, and so purging this his Church, that it may piously, and with all Sanctity exhibit worship to God, and by this may enjoy perfect peace and tranquility. We further beg and pray, that God may alone, or only live and reign in us; that so there may be no place left for death; but that it may be absorpt in the Victory of Christ our Lord; who casting down, and dissipating all the principality, power and vertue of our Enemies, may subject all things to his own Dominion aud Command, taking away the Empire of Satan; so that at the last day he may have no power over us: That by this means Christ may overcome and triumph; his Laws being observed throughout the world, and his Decrees received; so that none may presume to disobey or rebel

bel against them; but that all may exhibit themselves such, (or so well prepared) that they may with Confidence appear in the sight of God, their King; and thus may possess the Kingdom prepared for them from the beginning of the world: where the Blessed, with Christ, enjoy an Everlasting Happiness. It is here to be noted, That we ought to use all our endeavours to understand perfectly the force and meaning of this Petition, that we may be well instructed and informed with what Thoughts and Pious Meditations we are to be employed, when we devoutly make (or offer up this Prayer unto God. First therefore we must learn to understand the force and meaning of that Similitude, proposed by our Saviour, *Mat.* 13. 44. *The Kingdom of Heaven is like unto a Treasure hid in a Field; which when a Man finds he hides it; and through joy and contentment of having found it, goes and sells all that he has, and buys that Field.* For he that once knows the Riches of Christ our Lord will easily contemn all things else in comparison of them; looking upon Riches, Power, Wealth, and the Pomp of the World, as things of no value, or as dung and dirt under his Feet: So that he will not be willing

ling to apply himself with any great vigour or industry for the gaining of any thing of this World; nor will any worldly thing be esteemed by him. Wherefore such as come to be so happy, that they once obtain perfectly to know the Riches of Christ our Lord, will cry out, and say with the Apostle, *Phil.* 3. 8. *I have made all things as detriment, and do esteem them as dung, that I may gain Christ.* This is that *Excellent Gemme*, (or precious Stone) mentioned in the Gospel, *Mat.* 13. Which when a Man hath bought with the selling of all his Goods, he shall obtain or enjoy Eternal Bliss. It is not to be expressed how happy we should be, if our Lord Jesus Christ would communicate so much light unto us, as might enable us to see the Excellency of this precious Jewel of Divine Grace; by which he reigns in such as are truly His. For certainly we should then sell all we have, and our selves also, that by buying it we might become safe, and secure from all our Enemies; then likewise we might confidently say with the Apostle, *Rom.* 8. 35. *What shall seperate us from the Charity* (or love) *of Christ?* Now, if we desire rightly to understand the Supream Excellency of the Glory of this

Kingdom, we may hear the words of the Prophet *Esay*, and St. *Paul* concerning it. *Isa.* 14. 1 *Cor.* 2. *Eye hath not seen, neither has Ear heard, nor has it ascended into the Heart of Man, what things God has prepared for such as love him.* We are here lastly to know, that it will conduce much to the obtaining of what we pray for in this petition, to reflect seriously upon what we are; *to wit*, that we are the Children of *Adam*, justly cast out of Paradise, and in Banishment, whose unworthiness and perversenes would justly deserve the hatred of God, and eternal punishments. The consideration of which must necessarily much abate our pride, and cause our Prayers to be made with great Humility and Submission: So that totally diffiing in our selves, we shall (following the Example of the Publican) have recourse to the Mercy of God, attributing all that is good in us to his Goodness and Bounty; giving him immortal thanks for his having communicated unto us his Holy Spirit; by which being supported and enabled, we may presume to say, *Abba, Father.*

Thus of the admirable Doctrine contained in this Petition.

The

The Third Petition,

Thy Will be done, in Earth as it is in Heauen.

CHrist our Lord says, *Mat. 7. 21. Not every one who says unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that does the Will of my Father who is in Heaven, he shall enter into the Kingdom of Heaven.* By these words it evidently appears, that whosoever desires to obtain the Kingdom of Heaven, he must necessarily beg of God, that his Will may be done. And this is the reason why this Petition is immediately placed after the form of the Kingdom of Heaven. But that we may clearly understand how necessary it is to pray for a conformity to Gods Will; and likewise how great Benefits we receive by it: We are seriously to consider the great miseries and calamities Man is fallen into for the sin of our first Parents. Now in order to the knowing of this, we are to take notice, that from the beginning of the

World God ingrafted into the Natures of all things created, an instinct, by which they are moved to desire their own good, that by this natural propension they might all seek and tend to the end unto which they were ordained; and from which they never decline, but by the interposing of some Extrinsical Impediment. Wherefore this Instinct of Nature was also in the first creation of all things given to Man, in order to the making him desire and seek after God, the Authour and Origin of his Beatitude, and his last end: Which Instinct was in him more Excellent and Noble than in other inferiour Creatures: Because he was endued with Reason and Counsel. But this love to his last end, engrafted or given to him by Nature, and conserved entirely by other Creatures void of Reason, (who remain constantly in that perfection of Nature, in which they were created) Man has declined from, not only losing Original Justice, with which he was supernaturally adorned; but also obscuring the Law and Light of Nature, imprinted in him in order to Moral Vertue. For, *all Men* (says the Prophet *David*, *Psal.* 52. 4. *have declined, they are all become unprofitable, there is none that doth good, no not so much*

much as one. For the Senses and Thoughts of Mans Heart are prone to evil from his Youth. From whence it may be clearly gathered, that no Man of himself can be truly wise in order to his Salvation; all Men being inclined to evil, and overwhelmed with innumerable unruly passions they being all prone, and vehemently hurried on to Anger, Hatred, Pride, Ambition, and unto all sorts of vices and sins, with which sins, although they are infected and defiled, yet such is the greatness of their misery; that there be many of these sins, which do not at all seem to them to be evils: Which (evidently demonstrates) the excess of Mans Calamity; who being blinded with inordinate passions, and unruly lust, sees not, that what he esteems good, is often, and for the most part very hurtful and pernicious. Nay, he is hurried so precipitately into these pernicious evils, (as reputing them good) and convenient that he contemns the real goods, which are contrary to them. This corrupt Judgment God detests in these words, *Isa. 5. 20. Woe be to you who call Evil, Good; and Good, Evil; accounting Darkness, Light; and Light, Darkness: As likewise Sweet, Sowre; and Sowre, Sweet.* Wherefore to make us understand our mi-

ſeries, the Holy Scriptures compare us to ſuch as have loſt the uſe of their Taſt; by which they are inclined to deſire ſuch Meats as are hurtful for them, and to refuſe the contrary, which are good and wholeſome. They compare us yet further to ſick perſons in this; *to wit*, that as they, until they be reſtored to health, cannot perform the Actions and Duties of ſuch as are in health; ſo we, without the help of Divine Grace, cannot undertake any Actions grateful to God. And if we, being thus affected, undertake or effect any thing, it is only ſome ſlight and ſmall matter, which little or nothing conduces to the obtaining of our Eternal Happineſs. But to love and worſhip God, as it behoves us, (we being thus miſerable, and as it were proſtrate on the Earth) is a thing too high for us to effect by our own Forces, unleſs we be raiſed up again from the Earth by the aid and force of Divine Grace. There is alſo another moſt fit compariſon or ſimilitude, mentioned in the Holy Scriptures, by which is ſignified or repreſented to us the miſerable and deplorable Condition of Mankind. By this Similitude we are ſaid to be like unto Children; who being left to their own wills and conduct, run head-

long

long to any misfortune. Now this is our condition; For, if we be left to our selves, and not aided by divine Grace, we (like little children) spend our time in foolish discourses and vain actions, and are exposed to all manner of disasters. Of this folly and madness we are thus reprehended. *Prov.* 1, 22. *O, children, how long do you love infancy; and fools covet such things as are hurtful to themselves; and the unwise hate Knowledg?* To the same purpose the Apostle likewise exhorts us, 1, *Cor.* 14, 20. saying, *do not become children in sense or understanding.* But now our error and vanity in this, is much greater than that of children: For theirs proceed from want of wisdom, which they may in time attain unto: But we can never become divinely prudent in order to our Salvation, nor aspire unto it, without God's supernatural Assistance and Protection. For unless God's Grace be present to aid us, we run headlong to voluntary ruin, rejecting such things as are really good. Now if any Man, being divinely freed from all darkness of mind, can see these miseries of Man, and is not hindred by a stupidity of Spirit from discerning the Law, or Rebellion of the Members of the Body, with the inor-

dinate concupiſcences of the Sences, repugnant to the ſpirit; penetrating fully into all the propenſions of Mans nature unto evil: how can ſuch a perſon not earneſtly deſire an opportune remedy, againſt ſo univerſal a depravation of Mans Nature, and ſuch infinit evils as follow from it. Now we are to know, that this remedy is to ſeek to ſquare our lives according to that Rule, which is to direct and guide the life of a Chriſtian: and this it is which we demand in this petition, when we pray that Gods Will may be don. For ſince by diſobedience, & the neglecting of *His will*, we have fallen into theſe miſeries, there is only this remedy propoſed unto us from Heaven; *to wit*, that we conform our ſelves to the Will of God; which by ſin we have contemned; regulating all our thoughts and actions by that Rule: which that we may attain unto, we humbly here beg it of God; moreover, this is likewiſe inſtantly to be demanded, even by thoſe in whoſe minds God already reigns, and who are now illuminated with the rayes of a ſupernatural Light; by the benefit of whoſe Grace they obey His Will. For ſuch (although they be thus diſpoſed,) are not yet free from a fight againſt inordinate deſires and concupiſcencees

piſcences, by reaſon of the inclination to evil, engrafted in the very ſenſes of Man: So that although they be thus for the preſent diſpoſed, yet they are not, even at this time, exempted from great danger ariſing from themſelves. For, they have juſt reaſon to fear, leaſt (as St. *James* ſaies, *James* 1, 14.) *being abſtracted and allured, by their Concupiſcences, which make VVar* (or cauſe Rebellion) *in their Members*, they ſhould again decline from the way of Salvation: of which danger Chriſt our Lord, hath admoniſhed us in theſe words, *Mat.* 26, 41. *watch, and Pray, that ye fall not into temptation For the Spirit* (it is true) *is Prompt; but the Fleſh is weak.* For it is not in Mans power, nay, even of him that is already juſtifyed by Gods Grace, to have his affections and concupiſcences, ſo mortifyed and conquered, that they ſhall never afterwards be ſtirr'd up again, or rebel againſt Him. For, although the Grace of God heals the minds of ſuch as are thus juſtified; yet not ſo as to take away all the diſtemper of the Fleſh: Of which diſtemper thus writes the Apoſtle, *Rom.* 7, 18. *I know that there dwels not in me, that is to ſay, in my Fleſh, Good*, (to wit, any thing that is good.) For, when once the firſt Man had loſt

loſt Original Juſtice, by which, as with a Bridle, he ruled his Paſſions and Deſires; Reaſon could never afterwards ſo keep them in ſubjection, that they ſhould not affect any thing repugnant to Reaſon. Therefore in that part of Man, *to wit*, the Body and Senſitive Appetite, the Apoſtle tells us, *That ſin inhabits*, that is to ſay, Inclinations or Propenſions to ſin; to give us to underſtand, that ſuch inclination to ſin does not remain with us as a Gueſt for a time; but perſeveres with us as long as we live, as an Inhabitant of our Bodies, perpetually fixed as in its Houſe and Habitation in the Members of it. Wherefore, being thus daily aſſaulted with thoſe our domeſtick and inteſtin Enemies, we may eaſily underſtand what neceſſity there is of our having continual recourſe to the aſſiſtance of Divine Grace, and to pray, that Gods Will may be always done in us.

But now we are to declare, wherein the force of this Petition conſiſts. In order to this it is to be noted, That we do not here intend to Treat ſubtilly of the Will of God, as it is copiouſly and profitably diſputed of by School-Divines. Wherefore, omitting thoſe ſubtilities, we will only take *the Will* here for the *Sign of the Will*, that is, for what God *Commands*, or *admoniſhes*

monishes us to *do* or avoid. Therefore by the name of *the Will*, in this place, all things are comprehended, which are proposed unto us for the gaining of our Everlasting Happiness, whether they belong to Faith or Manners; and whether they have been delivered to us by Christ our Lord himself, or by his Church; and this, either by way of command to be done, or by way of Prohibition to be avoided. Of *the Will* thus taken, the Apostle writes in these Words, *Ephes.* 5. 17. *Therefore become not imprudent; but understanding what is the Will of God.* Wherefore we are to know, That when we pray thus, *Thy Will be done*, we humbly beg, that our Father in Heaven will enable us to obey his Divine commands, and to *serve him in Sanctity and Justice all the days of our Lives*; that so we may be ready at his beck to obey his Will in all things; complying with those Duties, of which we are admonished in the Holy Scriptures, and by our Mother the Church; that thus, by his conduct and direction, we may perform all such things as pertain to those who are not *born of the Will of the Flesh, nor of the Will of Man, but of God*; and who, following the Example of Christ our Lord (*who became*

obedient

obedient unto death, even the death of the Cross, Philip. 2.) are ready to endure any thing, rather then in the least to swerve from Gods Will. Certainly, unto whomsoever it shall be granted to behold and understand rightly the Supream Dignity of those who live in obedience to God, will easily apprehend that saying to be most true; *to wit*, that *to serve and obey God, is to Reign.* To confirm this our Lord says, *Mat.* 12. 50. *Whosoever shall do the Will of my Father that is in Heaven, he is my Brother, Sister, and Mother*, (that is to say, he is united unto me by all the most strict Bonds of love and friendship.) There was never any Holy person that did not earnestly desire or beg of God, that he might comply with this Petition in being obedient to Gods Will. Now all these made use of a most Excellent way of Prayer; although very often with great variety: Amongst whom we see this most clearly in that most wonderful, & most meek person *David*; who variously demands this of God. For in one place, *Psal.* 118. 15. he says, *Would God my ways might be directed to keep your Justifications.* And again, *Ibid. Conduct me in the path of your Commandments; and direct my steps according to your Word; & let not any injustice have dominion over me.*

And

And to the same purpose thus. [*ibid*] *Give me understanding, that I may learn your Commandments: teach me Your Judgments; Give me understanding that I may know Your Testimonies*: and oftentimes, in other words, he speaks of the same matter; which places are diligently to be read, and meditated upon by the Faithful, that they may understand of how great force, and how copious of Holy admonitions this petition is. Moreover, when we pray thus, *Thy will be don*, we detest the works of the Flesh; of which the Apostle, *Galat.* 5, 19. writes thus, *The works of the Flesh are manifest: which are Fornication, uncleanes, Impudicities, Luxury*, &c. And again, *Rom.* 8, 13. *If you live according to the Flesh, you shall die.* We do likewise petition that God will not suffer us to do those things, which the inclinations of our senses, our inordinate appetites, or the weakness our nature, suggest unto us, but that our wills may be conformed to His: Such as follow inordinate and unlawfull pleasures, and are immersed in the thoughts and cares of the World; are totally averted from this Will of God. For they are hurried headlong, by their Lusts, seeking to enjoy whatsoever they desire, placing their happiness in following

lowing ſuch their unruly inclinations, and depraved affections: accounting likewiſe all to be happy, who obtain whatſoever they deſire. But we on the contrary ask of God (as the Apoſtle ſpeaks, *Rom.* 13, 14.) *that we may not comply with the deſires of the Fleſh; but that His Will may be done.* Now although this be a thing we are not eaſily brought unto; *to wit*, that we ſhould pray unto God not to ſatisfie our deſires, ſuch a perſwaſion of mind being very difficult to be obtained; becauſe in making ſuch a Prayer we ſeem, as it were, to hate our ſelves, or not to wiſh our own good: which they who are wholly immerſed in carnal pleaſures account meer folly: Yet we muſt willingly undergo that cenſure; (*to wit*, of being counted fools for Chriſt's ſake) He having ſaid, *Mat.* 16. 24. *If any one will come after me, let him deny himſelf*: eſpecially, ſince we know that it is much better to wiſh for that which is right and juſt, than to obtain what is againſt Reaſon, Vertue, and the Law of God. And certainly he is in a worſe condition, who obtains that which he raſhly coveted by impulſe of Luſt and paſſion, than he that does not obtain what he rightly deſires. But we are to know, that we do

do not only ask here of God, that he would not grant us what we desire, through the impulse of corrupt nature, tending to evil, but likewise that he would not grant us what we somtimes ask for, as appearing good by the impulse of such corrupt nature, and the suggestion of the Devil transforming himself, and appearing to be *an Angel of Light.* The counsel which St. *Peter* gave to our Saviour, by which he endeavoured to withdraw him from exposing Himself to death, *Mat.* 16. seemed to be most Just, and full of Piety: yet because he was moved to propose this by humane Sense, and not according to Divine Truth, he received a sharp reprehension from our Lord. So when St. *James* and St. *John*, being moved to anger, demanded of Our Lord, that He would command *Fire to descend from Heaven* to consume those *Samaritans*, who refused to give him entertainment, this seemed to proceed out of a kindness to their Master; yet were they likewise reprehended by Christ our Lord, in these words: *You know not of what spirit you are; The Son of Man came not to destroy Souls, but to save them.* Luke, 9, 55.

But neither are we only to make use of this petition, when we wish for or desire what

what is evil, or has only ſome appearance of good; but likewiſe when we deſire that which is *really good*: as when our wills follows the firſt inclinations of nature, and deſires ſuch things as conſerves nature, and refuſes others that are contrary to it. For when we are to demand any thing of this kind, we muſt alſo cordially ſay *Thy Will be done*; imitating in this Chriſt our Lord, from whom we have received Salvation, and have learned the way to obtain it. For he being naturally moved with the apprehenſion of the horrour of His Death, and thoſe dreadful torments he was to ſuffer; yet in this horrour of his ſtupendious Torments, He conformed His Will to that of His Father, ſaying, *not My Will, but Yours be done*, *Luke* 22, 42. But we know that Mans nature is prodigiouſly corrupted. For although a Man have overcome himſelf ſo far, as to be reſigned and ſubjected to the will of God; yet without Gods aſſiſtance by which we are protected from evil, and directed unto what is good, we cannot avoid ſin. Wherefore, we muſt have recourſe to this Prayer, and ask of God, that he will direct our actions, & move us ſo efficaciouſly that we may obey his commands; withall, that he will ſuppreſs inordinate motions

motions of concupiscence in us; that so reason having dominion over our inordinate appetites, we may be wholly conformed to His Will. We further likewise Pray that the whole World may know the Will of God; by which the Divine Mystery of Mans Redemption (hidden from many Ages and Generations) may be made known, and divulged unto Men.

Thus of these Words Thy Will de done.

In Earth as it is in Heaven.

HERE we demand, or ask, for a Form, and Rule of that Obedience, which we have Prayed for in the former Petition: Now the Form is this; *to wit*, that we may imitate the Angels, and Saints in Heaven, in their conformity to Gods Will; that as they freely, and with infinite pleasure and delight, submit themselves to such His Will; So that we also may do the like, most cheerfully obeying His Will, in that manner He most desires; and moreover, that we may yield unto Him that supream love, and perfect charity which he requires of us, in all

our works and actions; so that although we dedicate our selves totally to his service, upon hope of a reward in Heaven; yet that we do admit of such a hope, out of a desire to comply with the Will of His Divine Majesty, who by His promises has raised us to it. Wherefore all our hope is wholly founded upon that love of God to us, which caused him to propose, and offer to us an eternal Beatitude, for a reward of our love to Him. But it is to be noted, that there are some who serve others for love; but yet their love and service tends to a hope of reward. Secondly, there are others, who are so enflamed with love and charity towards them whom they serve, that they seek, pretend, or regard nothing which moves them to serve them, but their goodness and Vertue; with the thought, and admiration of which they are so taken and absorp't, that they esteem themselves happy, that it is in their power to serve and exhibit respect to them. And this is here prayed for by these words, *In Earth as it is in Heaven*; For they are an expression of our desire to be enabled to serve God in this perfect manner. For, our chief endeavour ought to be so obedient unto God, as the Blessed in Heaven are, who obey

obey and serve Him purely, and entirely for Love; whose praises, in this Supream degree of obedience and love, *David* sets forth, *Psal.* 102, 21. saying, *Bless our Lord all ye His Hosts; you His Ministers that do His Will.*

Now, if following the exposition of St. *Cyprian*, we thus interpret these words, *in Heaven*, (that is, in such as are good, and Pious,) *in Earth*, (that is, in such as are evil and impious,) this interpretation may be also admitted; if we understand by the Word *Heaven* the Spirit, and by the word *Earth* the Flesh: So that thus all Men, and all things, may in all concerns be obedient, and subject to the Will of *GOD*.

We are further to take notice, that this petition contains also an *act of Thanksgiving*. For we here venerate Gods most Holy Will, and with exceeding great Joy, celebrate all his Works with Supream Praises and Thanksgiving, as certainly knowing that he has ordered and done all things well, and most wisely. For since we acknowledg that God is Almighty, it necessarily follows, that all things are disposed of, and done by His Order and direction. Moreover, since we also acknowledg Him to be the Supream Goodness, we must of

necessity confess, that all His Works are good; since He has imparted and communicated His Goodness to all Creatures. But now, if in all things we cannot search into all His great Counsels, and Judgments; yet without all manner of doubt, or wavering in our judgments, as we cordially profess with the Apostle, *Rom.* 11. *That his wayes are inscrutable*: So we must likewise believe that they are most Just. Moreover we do also therefore chiefly reverence and honour the Will of God, because he hath been pleased to communicate to us a supernatural Light from Heaven, by conferring upon us his sanctifying Grace; by which he hath brought *us out of the Power of Darkness, and transferred us into the Kingdom of his beloved Son*. But now, that we may explicate lastly, what may help us to meditate upon this petition to our advantage, we must return to speak of that which we mention'd in the beginning: *to wit*, that we ought to be very humble and submissive in our minds, when we pronounce this petition in Prayer; reflecting with our selves upon the corruption of our nature, and the force of our depraved affections, repugnant to the Will of God; and withall considering, that in this duty of obeying the

the Will of God, all other Creatures excel us: Of whom it is written, *Psal.* 18. *All things serve You*, acknowledging likewise our exceeding great weakness; who are not only dis-enabled to perform any work grateful to God, but even to undertake it without his assistance, or the help of Grace. Now, because nothing is more Honourable than to serve God, and to guide our lives by His Law and Precepts; what can a Christian reasonably more desire, than to walk in the wayes of our Lord, not admitting of any thought, or performing of any action, which may be repugnant to *God's VVill.* But to move us more efficaciously to embrace this Truth, and to be more diligent in the complying with it, let us reflect seriously upon the Sad disasters and ill success, which those have experienced, wo have not directed their actions and counsels, with a subordination to Gods Will. Infinite examples of this kind may be read in the Holy Scriptures. Lastly, we are to be carefull that we rest, and repose in the simple and absolute Will of God; so that if it shall please Him, to place us in a meaner condition, than our quallity and birth seems to require, we are to suffer this our condition with an equal

mind; are not to disert our state, but to remain constant in our own vocation, unto which we are called, subjecting our own judgments to the Will of God; who provides better for us than we can wish for. Moreover, if he permit us to fall into poverty, sickness, persecution, or any other troubles or afflictions; we are to be confidently perswaded and assured, that none of these things can happen to us but by Gods Will, which is the Supream rule and guide of all things. Wherefore, nothing ought to deject us; but we are to endure all things with an invincible courage, having always in our mouths those words, *Acts*, 21. 14. *The Will of our Lord be done.* And likewise those of *Job, chap.* 121. *As it hath pleased our Lord, so it is done: the Name of our Lord be Blessed.*

Thus of this PETITION.

Give

The Fourth Petition.

Give us this Day Our daily Bread.

THIS Petition, and the rest that follow, in which we demand helps both for Body and Soul, are referred to the former. For, this Prayer observes this Order, *to wit*, that the first part of it asks for Divine things, pertaining to Gods Honour and Glory; and the second, for things necessary for the Body, and for the preservation of this Life, and the conducting us to our eternal Happiness. For as Men are referred unto God, as *their last End*; So the goods of this life are to be referred to the goods of the future life in Heaven; and this either because God hath so ordained it, or because we stand in need of these things, as helps for the begining of the goods of that Divine Life; unto which we shall be conducted, by observing those precepts which the Will of God hath imposed upon us. Wherefore it is evident that what is demanded in this petition, ought to be referred unto God and His Glory: That we may ask for Temporal

Goods, as well the common consent of the Fathers assures us; as also very many examples, both of the old and new Testament. For, *Jacob* (*Genesis* 28, 20:) making a vow, prayed thus, If *God shall be with me, and shall keep or preserve me, in the way by which I walk; and shall give me Bread to eat, and Cloaths to put on; and I shall return prosperously to my Fathers House, Our Lord shall be my God; and this Stone which I have erected for a Title, shall be called the House of God, and of all things that You shall give me, I will offer Tyths to You.* *Salomon* also prayed for a competent subsistence for this Life, in these words, *Prov:* 30. 8. *Poverty and Riches give me not; give me only things necessary for my sustenance.* Our Saviour likewise bids us Pray for such things, as belong to the use of the Body, saying, *Mat.* 24. 20. *Pray that your flight be not in the Winter, or on the Sabbath.* St. *James* also writes thus, (*James* 5. 13.) *is any of you in heaviness, or sad? Let him Pray. Is he of a cheerful heart let him Sing.* St. *Paul* likewise has these words, *Rom.* 15, 3. *I beseech you Brethren, by Our Lord Jesus Christ, and by the Charity of the Holy Ghost, that you help me in your prayers for me to God, that*

I may be delivered from the Infidels, that are in Jewry. Wherefore it is manifest, that we may pray for these humane helps: But we must be careful in praying for them not to decline from what God hath ordained concerning them; least mistaking in what we ask for, we receive that answer from God mentioned *Mat.* 20. 22. *You know not what you desire or ask for*: For that which the Apostle writes, *Rom.* 8. 26. saying, *What we should pray as we ought, we know not*, is chiefly to be understood of the Errors committed in praying for these Terrene and Transitory things. We are therefore to know, that if we demand these things as perfect goods in themselves, and rest in them, as in our last end, not referring them to any thing else we commit an Errour. For, as St. *Augustin* says, [*lib.* 2. *de Serm. Dom. in monte. & Epist.* 123.] *We do not pray for these temporal things, as our Goods*, (that is, as taking them for our last end) *but as necessaries for the obtaining our chiefest Good, and last end.* The Apostle teaching us this, 1 *Cor.* 10. *to wit*, that all things pertaining to the use of this life, are to be referred to the Glory of God, writes thus; *Whether you eat or drink, or do any other thing, do all things to the Glory*

of

of God. But now that we may understand how great necessity there is of this Petition, we are seriously to reflect how much we want these Terrene Things, for the sustaining of our lives, as to food, and other necessities of this life. This we shall clearly discern if we compare the necessities of this kind of our first Parents in Paradise, with our necessities in this our Banishment. For, although *Adam*, in that most ample and pleasant state of Innocency, (from whence he, and by his sin all his posterity fell,) had need of Food to restore his Forces, and support his life; yet there is a very great difference between his necessities and ours: For he stood in need of no Cloaths to cover his Body, nor of Houses for his Habitation, nor of Arms to defend him, nor of Remedies against Diseases, nor of many other things, which we want to sustain the weakness and frailty of our Nature. For the Fruit, which the most happy and admirable Tree of Life afforded him, had been sufficient to preserve him Immortal, and that without any labour, of him or his Posterity. But yet Man, in these so great delights of Paradise, was not to have been idle; since God did place him in this pleasant Habitation to work and cultivate

cultivate it: But no such work or employment had been troublesome; but rather very pleasant to him. For by cultivating that Garden of pleasure, he had gathered most delightful Fruits; neither had his Hopes or Endeavours ever failed him. But his Posterity is not only deprived of the Fruit and Benefit of that excellent Tree of life, but is likewise condemned by that dreadful Sentence, *Genes.* 3. 17. *Cursed is the Earth in thy Work; with much toyling shalt thou eat thereof all the days of thy life. Thorns and Thistles shall it bring forth to thee; and thou shalt eat the Herbs of the Earth. In the sweat of thy Face shalt thou eat thy Bread, till thou return to the Earth; of which thou wert taken: Because Dust thou art; and into Dust thou shalt return.* Wherefore all things have happened to us, contrary to what they had been to *Adam* and his Posterity, if he had been obedient to Gods command: For now the whole Frame of Mans Affairs and Concerns, are totally changed and inverted in the most deplorable manner imaginable. But one of the greatest Miseries of Man is, that oftentimes he is at very geat Expences, and labours and toils much, without reaping any benefit by it: As (for Example) when his

Corn

Corn comes to be spoiled, and wholly destroyed, either with the overgrowing of Weeds, or else by being beaten down flat to the Earth by Hail, Thunder, Lightening, Blasts, Winds, or many other such ways: So that thus all his former labour of the Year is in a very short time lost or comes to nothing, from some suddain disaster or calamity, coming either from the Heavens, or from the Earth. Now it is the horridness of Mens sins that hath caused these miseries; they so averting Gods affection and love from Men, that he gives no Blessing at all to their Endeavours or Labours: But permits that horrid Sentence to remain against him, which he pronounced presently after Mans fall, as has been formerly said. Therefore we are never to forget, that Men for their sins are fallen into these Miseries and Calamities. It is true, that we are to labour and use our endeavours for the gaining of necessaries to sustain our lives; but yet, if God give not a Blessing to such our Labours, we shall find, that all is in vain, and lost labour. For it is written, 1 *Cor.* 3. 7. *Neither he that plants is any thing, nor he that waters; but he that gives the increase*, to wit, *God*. And *Psal.* 126. 1. the Prophet says thus, *Unless our Lord build*

build the House, they have laboured in vain that build it. It is well known to us, that there are an infinity of Things, which if we want, we either die, or live very miserably. Wherefore the necessities and weakness of our Nature being seriously reflected upon, and well considered, will compel and oblige us to have recourse to our Heavenly Father, and humbly to beg of him to supply the wants both of our Bodies and Souls: We shall likewise by this be induced to follow the Example of that Prodigal Son, (*Luke* 15,) who when he began to be in want, in a remote and strange Country, and had none to supply his wants, even with Husks, when he suffered Hunger; at last (returning to himself) he understood, that no remedy was to be expected or hoped for as to the freeing him from those Miseries and Calamities, with which he was oppressed, but by begging the Mercy and Favour of his Father. The consideration and reflection upon this Parable will likewise make us approach to Prayer with greater confidence, when we call to mind, that the Divine Goodness and Mercy of our Heavenly Father is so immense, that he is always ready to hear the Prayers of his Children. For exhort-

ing

ing us to demand our daily Bread, he sufficiently assures us, that he will bestow it upon us, if we ask it in a due manner: For, teaching us how we are to pray for it, he exhorts and moves us to do it; and by moving and inviting us to this, he secures us of his promise; and by promising, raises us up to a certain hope of obtaining what we demand of him.

Having now endeavoured to stir up and enflame our Affections to pray devoutly, and with Confidence, we are in the next place to declare what is demanded in this Petition: And first what that Bread is which we here ask for.

We are therefore to know, That the Word Bread, in Holy Scriptures, hath many significations; but especially these Two. First, It is taken to signifie Food, and all other things necessary for the preserving of the Body, and for the sustaining of this life, And next it is made use of to signifie all things conferred upon us by God, in order to the Good and Spiritual life of our Spirit and Soul, and to promote our Eternal Salvation. But the things which we chiefly pray for in this place, are helps for the

the supporting our lives in this World. This is the opinion of the Holy Fathers; whose Authority we follow. Wherefore when we here pray for our daily Bread, it is to be understood of necessary Food, whether it be Bread, Flesh, Fish, or any thing else; and likewise for cloathing to cover us. For both these things are comprehended under the word Bread, as we are assured by the Example of *Elizæus*; who used this manner of speaking, when he admonished the King, that he should give the *Assyrian* Souldiers Bread: unto whom the King gave a great Provision of Meats. [2 *Kings* 6. 23.] The same also is written of Christ our Lord, *Luke* 14. 1. Where it is thus said, *Jesus entred into the House of a certain Prince of the Pharisees upon the Sabbath to eat Bread.* By which word Bread is signified both what belongs to Meat and Drink. But now further to comprehend the compleat signification of this Petition, we are to take notice, that by this word Bread is not understood an abundance of Exquisite Meat and Cloaths; but such as is only simple and necessary to conserve our lives; according to what the Apostle writes, 1 *Tim.* 6. 8. *Having Food, and wherewith to be covered, with these we*

ar

are content. *Solomon* likewise prayed thus, *Prov.* 30. 8. *Give me only things necessary for my sustenance*, (for the supporting of my life) Wherefore this word Bread does admonish us of Frugality and Parcimony. For when we call it our Bread, this imports, that we ask for it, to supply our necessities, not for Luxury or Excess. Now we do not tearm it ours, as intending to signifie, that we can get it by our own endeavours independent of God. For *David* says, *Psal.* 103. 27. *All expect of you, that you give them Meat in season. You giving, they shall gather it: You opening your hand, all shall be filled with Bounty.* And in another place, *viz. Psal.* 144. 16. thus. *The Eyes of all hope in you, O Lord, and you give them their Meat in time convenient.* But yet, because this Meat is necessary for us, and is given unto us by God, the Parent and Father of us all, who by his Providence nourisheth all living Creatures; for this reason it is called our Bread. Moreover it is called our Bread, to signifie, that we ought to get it justly, not by deceit, theft, or doing injury to any. For what we so get, is not ours, but belongs to others; the getting and possessing of it thus being often the cause of great Miseries and Calamities.

mities. Whereas, contrariwise, what is honestly gotten, and with just labour, brings with it much tranquility and happiness; as the Prophet *David* assures us in these words, *Psal.* 127. 12. *Blessed are they that fear our Lord, and walk in his ways: Because they shall eat the labours of their hands. Blessed are you; and it shall be happy with you.* Our Lord also promises unto such as get their living thus by just labours, the Fruit and Benefit of his Benediction in these words, *Deut.* 28. 8. *Our Lord will send forth Blessing upon thy Cellars, and upon all the Works of thy Hands; and will bless thee in the Land which thou shalt possess.* There are admirable instructions of this kind concerning the Happiness of serving God in this Book of *Deuteronomy.*

But we are here to know, that we do not only ask of God, that we may enjoy and make use of what we have gotten by our labours and endeavours through the assistance of his Goodness, (which may be justly tearmed our own) but we do likewise further crave or petition for a right disposition of mind, that we may rightly and prudently make use of what we have thus justly gotten. It is here to be further noted, to the word Bread is added

the word daily, to put us in mind (as has been said) how frugally and temperately we ought to live. For we do not here demand great plenty and delicacy of Meat; but what may suffice for the necessity of Nature. This may make such ashamed, who contemn, or are not contented with ordinary Food of Meat and Drink, but further seek after all dainties and delicacies of Meat, and all kind of excellent Wines, This word daily does likewise condemn such as lie under those horrid Threats, proposed by the Prophet *Esay*, *Isa*, 5. 8. in these words, *Woe to you that joyn house to house, and lay field to field, even to the end of the place*, (or no certain tearm:) *Why! shall you alone dwell in the midst of the Earth!* For the Avarice of these Men is not to be satiated; of whom *Solomon* writes thus, *Eccles.* 14. 9. *A covetous Man will not be satiated with Money*: Unto whom also belongs this saying of the Apostle, 1 *Tim.* 6. 9. *Such as desire to become rich, fall into Temptations, and snares of the Devil.* Moreover, we call it our daily Bread, because we are daily fed and nourished with it, to restore that vital Humour, or radical Moisture, which is daily consumed by the force of natural heat. This word does

does also import, that this Bread is daily to be demanded of God in Prayer; that by thus accustoming our selves to pray, we may be retained, and increase in the Love and Worship of God: And lastly it gives us to understand, that we are firmly and assuredly to believe, that our Life and Salvation depends of God, and of his Paternal care of us.

The Two first words of this Petition, *to wit*, *Give unto us*, makes it appear how great reason we have to Worship and Venerate the Infinite power of God with all piety and devotion; as in whose Hands; or under whose Dominion all things are placed and fixed; detesting withall that wicked pride and ostentation of Satan; *Luke* 4. 6. saying thus to our Saviour, *To me they are delivered* (*to wit*, all the Kingdoms of the World) *and to whom I will I give them.* For we are certainly to believe, that according to the good pleasure and will of God all things are distributed, conserved and augmented. But some may ask, what need have such as are rich to pray thus, demanding daily Bread; since they already abound with all things? To this it is answered, That they are not obliged to pray thus for the gaining of what they

have already plentifully received from Gods Goodness; but that they may not lose, or be deprived of what they thus abundantly possess. Wherefore the Apostle writes thus, 1 *Tim.* 6. 17. *Command the rich of this World not to be high-minded, nor to trust in the uncertainty of Riches; but in the Living God, who gives all things abundantly to be enjoyed.*

St. *Chrysostome* [*Homil.* 14. *in Matth.*] brings this Reason or Cause of the necessity of this Petition; *to wit*, that by the help of this Prayer we may not only have our daily Food; but that our Lord may also afford it to us with such a Blessing, that our Food may be profitable to our Bodies, and our Bodies may serve our Souls. But we are here to take notice, that the reason of saying in this Petition, *Give us*, and not *Give me*, is, because it is the property of Christian Charity to move us, not only to be sollicitous for what concerns our selves, but also for what concerns our Neighbours, being mindful as well of their good, as of our own.

Moreover, another Reason is, Because what God bestows upon us, he does it not with intention, that we alone should possess such things, or that we should live luxuriously;

uriously; but that we should communicate others what is not necessary for our selves, according to a just measure of moderation in the Conduct of our lives. For St. *Basil* and St. *Ambrose* say thus [*Ambros. Serm.* 81. *ex Sancto Basilo*] *It is the Bread of the hungry which thou detainest; and the Cloaths of the naked, which thou shuttest up; and the Money which thou buriest in the Earth, is the redemption and freeing of such as are miserable, captive, or in prison.* Lastly the word daily, added in this Petition, does admonish us of our common infirmity and want. For who is there that would not be confident, that he is able to provide Food for himself for one day, although he could not expect that he were able to provide for himself by his labours for any long time. But now God will not so much as permit us to have even this confidence; since he commands us here to ask for our daily Bread, or the Bread we eat every day. Wherefore since we all every day stand in need of this Bread, we must also necessarily every day demand it of God, by making use of our Lords Prayer.

Thus much of that Bread, which being received into the mouth, nourishes, and sustains the Body; and which by Gods Goodness is cammunicated unto all, both the Faithful and Infidels, to the Just and Unjust: For it is written, Mat. 5. 44. Pray for them that persecute and abuse you, that you may be the Children of your Father who is in Heaven; who makes his Sun to rise upon the Good and Bad, and gives Rain both to the Just and Unjust. *It remains now to speak of a Spiritual Bread; which is also demanded in this Petition for the nourishing of our Souls.*

This Spiritual Bread is taken for all things which are required in this life for the Preservation and Salvation of the Spirit and Soul: For, as there are many kinds of Meat, by which our Bodies are sustained and nourished: So likewise the life of the Spirit and Soul is not conserved by one sort of Food; for the Word of God is Meat to the Soul: Wisdom saying, *Prov.* 9. 4. *Come, eat ye my Bread; and drink the Wine which I have mingled for you.* Now, when God deprives Men of the Benefit of having

having this word delivered or preached to them, (which he does commonly for some great sins committed by them) he is said to press them with hunger. For so the Prophet *Amos* expresses it, *Amos* 8. 11. *I will send forth Famine into the Land, not the Famine of Bread, nor thirst of Water; but of hearing the Word of the Lord.* For, as it is a certain sign of Death approaching, when Men can neither take Meat, nor retain it when it is taken; so it is a great sign of reprobation, (or of a desperate Estate, as to Salvation, when Men do either not seek to hear the Word of God, or when they hear it reject it, or not attend unto it; pronouncing those impious words against God, mentioned *Job* 21. 14. *Depart from us; we will not the knowledge of your ways.* Into this madness and blindness of Mind do they fall; who neglecting those that lawfully rule over them, (*to wit*, Catholick Bishops and Priests) and deserting the Holy Catholick Church, have given themselves up to be guided and directed by the corruptur's of the Word of God, *to wit*, Hereticks.

Moreover, Christ our Lord is Bread, that is, the Meat or Food of the Soul. For *John* 6. 51. he says of himself. *I am the*

living Bread that came down from Heaven. It is incredible, with what pleasure and joy this Bread recreates pious Souls; but then especially when they are much oppressed with great worldly troubles and afflictions: An Example of this may be the Holy Apostles, of whom it is thus written, *Acts* 5. 41. *They went from the sight of the Councel rejoycing, because they were accounted worthy to suffer reproach for the name of Jesus Christ.* The Books of the lives of Saints are full of Examples of this kind: And likewise concerning this matter of the inward contentment, joys and delight of devout persons; thus God himself speaks, *Revel.* 21. 17. *To him that overcomes I will give hidden Manna.* Wherefore Christ our Lord is most properly and chiefly our Bread, as he is substantially contained in the Sacrament of the Eucharist. Now this admirable pledg of his Charity he gave unto us, upon his return to his Father: of which he hath said, *John* 6. 56. *He that eats my Flesh, and drinks my Blood, remains in me, and I in him:* And elsewhere, *Take ye and eat: This is my Body,* Mat. 26. 26.

In the following Treatise of the Sacraments, this matter, (to wit, *concerning Christs Substantial presence in the Sacrament*) *shall be more fully handled.*

We are here to take notice, That this Spiritual Bread is therefore said to be ours, because it pertains to all the Faithful; that is, to all such, as being united together by Faith and Charity, do obtain remission of their sins by the Sacrament of Penance; and who likewise not forgetting that they are Sons of God, receive and reverence this Divine Sacrament with all piety and devotion. There are Two Reasons proper to be assigned, why Christs Body is called our daily Bread. One is because it is daily offered up to God in the Holy Mysteries of the Church, (*to wit*, in the Mass) and is likewise daily given unto all the Faithful, that do piously and devoutly demand it, Another is, because it is either daily to be taken, or at least we are to live so, that as much as can be possible we may be daily rendred worthy to receive it. Let such as think the contrary, *to wit*, that this Sacred Food is to be taken but seldom; hear what St. *Ambrose* [*Lib.*5.

Cap.

cap. 4. *de Sacramentis.*] speaks concerning it in these words. *If it be daily Bread, why must a Year pass before you receive it?*

Thus of the *Spiritual Bread.*

An Exhortation concerning the other sort of Bread, which is here chiefly Demanded.

In this *Petition* the Faithful are to take Notice, that when they have used a reasonable endeavour, to get a necessary subsistance for this Life, they are to commit the event to God, and to refer their desires to His Will; who *will not leave a Just Man always unsettled*, Psal. 54. For, either God grants them what they demand, and so they will obtain their desires; or else he will not grant it: and then this is an evident argument that the thing demanded was not convenient, nor profitable for them: Since God is more careful of Mens Salvation then they are themselves. Such as desire to be more fully informed concerning this matter, may read St. *Agustins* Epistle to *Proba* [*Epist.* 121] where he most excellently, and copiously handles this Subject.

Lastly,

Lastly, for a close to what has been here said concerning this Petition, we are to admonish the Rich, that they be careful to call to mind, and are seriously to consider, that God hath bestowed their wealth upon them, and that he hath given this plenty of Riches, to the end that they might help the poor by their charitable distributions. Of this St. *Paul* speaks, 1 *Tim.* 6. where there are most excellent precepts given, in order to the compleat understanding of this *Petition*.

Thus of Our daily Bread, here Prayed for.

The

The Fifth Petition.

And forgive us Our Trespasses, as we forgive them that Trespass against us.

ALthough there be an infinity of things, which manifest Gods immense Power, Wisedom, and Goodness; so that which way soever we turn our eyes and thoughts, we may see most certain signs of this, yet there is nothing, which does more evidently declare His infinite Love, and admirable Charity to us, than the unexplicable Mystery of the Passion of Our Lord Jesus Christ: from whence that perpetual Fountain of the Sacraments, issued forth for the expiating and freeing us from the horrid filth of our Sins: Now from the virtue of that Fountain, we desire to be wash'd and cleansed, when we here say *Forgive us our Trespasses.* This Petition contains a summary or collection of all the Benefits, and Favours which we have receiv-

ed

ed from Christ, our Lord. For this we are taught by the Prophet *Esay* saying [*Isa.* 27. 9.] *The iniquity of the house of* Jacob *shall be forgiven; and this is the Fruit*, to wit, *that the sins thereof be taken away*: David also expresseth this in these words, *Psal.* 31. 1. *Blessed are they whose iniquities are forgiven.* We enter here into a new manner of Praying. For, hitherto we have asked of God for Eternal and Spiritual *Goods*, and likewise for Temporal, and such as appertain to our accommodation and subsistence in this Life. But in this and the following Petitions, we pray to be freed from the evils both of Soul and Body; and this as well in order to this life as the future. Now that we may obtain what is prayed for in this Petition, we must not only acknowledg our sins, but likewise endeavour to stir our selves up to perfect contrition, that is, to a grief proceeding from the love of God, with an assured hope of Pardon if we be truly penitent. And of this we must be confident, least by falling into despair through the bitter remembrance, and calling to mind of our sins, we follow the horrid example of *Cain*, and *Judas*; who looked upon God only as a severe Judg, seeking to be revenged, and to punish, and not likewise

upon

upon Him, as a mild and merciful Father: Wherefore to avoid this, we ought to have recourse unto God, as to our Parent or Father, humbly begging, that he will not proceed with us according to his Justice; but rather according to his infinit Mercy. We shall be easily induced thus to acknowledg our sins, if we consider what God, admonishing us to this duty, hath said by the Prophet *David*, *Psal.* 13. 3. in these words. *All have declined; they are all of them become unprofitable; there is none that does good; no not so much as one.* To which purpose *Salomon* also speaks thus, *Eccles.* 7. 21. *There is no just Man upon the Earth; that does good, and sins not.* And *Prov.* 20, 9. *Who can say my heart is clean? I am pure from sin?* To the same purpose it is written thus by St. *John* to deter Men from pride, 1. *John* 1, 8. *If we shall say that we have no sin, we seduce our selves; and the truth is not in us.* And *Hierom.* 2, 35. *Thus thou hast said I am without Sin, and innocent: and therefore let thy Fury be turned away from me: Behold I will contend with thee in judgment; because thou hast said, I have not sinned.* Now Christ our Lord, who spake these things by the mouth of these persons, confirms the same by the prescript of this petition

petition; in which he commands us to confess and acknowledg our sins. Moreover the Author of the *Milevitan* Council hath forbiden the making of any other Interpretation of it, in these words. *It hath pleased the Holy Council to pronounce this Sentence*; to wit, *that whosoever shall say, that the Saints, (or holy Persons) did say this petition* (to wit, *Forgive us our Trespasses*) *out of humility, and not according to Truth, let him be accursed.* For, what an intolerable impudence were it to tell a lie to God in Prayer, desiring him with our lips to Pardon our sins; and yet at the same time to believe, and say in our hearts that we have no sins to be Pardoned!

Now in this necessary, and Obligatory acknowledgment of our sins, it is not sufficient slightly to call them to mind; but it is further necessary, that the memory of them be very bitter to us, and cause us to grieve much; that by this the heart may be purged, and the mind stirr'd up to perfect contrition. Wherefore the Faithful are to be very careful and diligent in reflecting upon this; *to wit*, that they are not only to call to mind their sins; but are likewise to detest and abhor them with infinite grief and sorrow of mind: That being thus inwardly

con-

contrite, they may return to God their Father, humbly begging of him, that he will cure the wounds of their sins. Neither must they only reflect upon the foulness of their sins; but likewise upon the unworthiness and sordidness of Men; who being nothing but a Sack of Filth, and composed of Flesh replenished with stench and corruption, presume so horridly, and in such a detestable manner, to offend the incomprehensible Majesty, and unexplicable excellency of God: Especially they being by him Created and Redeemed; and likewise receiving such innumerable and stupendious Benefits from him. Moreover, they being thus estranged from God their Father, who is the Supream Lord, become, by means of their most foul sins, slaves of the Devil: For it cannot be expressed how cruelly he tyrannizes over those Souls, who casting off the sweet Yoak of God, and breaking the most amiable knot of Charity, by which their Spirits were strictly united unto him their Father, deliver themselves up to a most cruel enemy; who from hence is called (*John.* 14. 30.) *the Prince and Governour of the World*, and *Ephes.* 6, 12. *The Prince of darkness*; and *Job.* 14. 25. *The King of the children*

dren of Pride. Such as are thus subject to the power of the Devil, may justly say in the words of the Prophet *Esay, O Lord, our God; other Lords besides Thee, have possessed and had Dominion over us,* Isa. 26, 13. But now if this breaking the Bond of charity does not move us, yet at least let us be sensible of the calamities and miseries we fall into by Sin. For first, we violate the sanctity of our Souls; which we know were espoused to Christ: we likewise profane the Temple of our Lord; whereof the Apostle writes thus, 1 *Cor*, 3, 17. *If any violate the Temple of God, God will destroy him.* Innumerable are the evils which sin has brought upon Men. This horrid (or rather infinite plague) is thus expressed by the Prophet *David*, Psal. 37, 4. *There is no health in my Flesh, at the face of Your wrath; my Bones have no peace, at the face of my sins:* The Prophet acknowledging by those expressions, the great force and extent of this wound; since he did confess that no part of him was free from this plague of Sin. For the poyson of it had penetrated his very Bones; that is, had infected his reason, and his will: which are the most solid parts of the Soul. The Holy Scripture declare the large diffusion of this Plague,

by terming sinners Lame, Deaf, Dumb, Blind, and disordered in all their Members. But besides the grief which *David* felt; his chiefest torment was, that he had moved God to anger: which he understood to be stirr'd up against him for his sins; For sinners make War against God, He being heinously offended with them for their Sins. Wherfore the Apostle, *Rom.* 2, 8. saies, *Wrath and indignation, Tribulation, and Anguish upon every Soul of Man that worketh evil.* For, although the action of sin passes away, yet the sin, spot, and guilt, remains; which Gods eminent wrath continually persecutes or follows, as the shadow the Body. When therefore *David* was wounded with these Darts of his sins, he was moved to ask for Pardon: the example of whose grief, and his Doctrin concerning this matter, may be read in his fiftieth Psalm; which deserves well to be laid to heart; to move us to imitate him in this extraordinary grief; and to inform us of the nature of true pennance, and of the hope of Pardon. Now of how great advantage this Doctrin is, concerning grief for sin, that speech of the Prophet *Hieremy* does declare, wherein he exhorted the people of *Israel* to penance. For there he admonishes

mishes them to take notice of the evils caused by sin. His words are these. *Know you and see, that it is an evil and a bitter thing for you to have left the Lord your God, and that my fear is not with you, saith our Lord, the God of Hosts*, Hierom, 2, 19. Such as are not moved with a sense of this duty of acknowledging and grieving for their sins, are said by the Prophets, to have *hard, stony*, and *adamantine hearts*, *Isa.* 46. *Ezech.* 36. *Zachary*, 7. For they are like unto stones not mollified with any sense of grief, nor having any feeling, or perception of life; since they are deprived of all acknowledgment of their Sins, conducing to Salvation. But that we may not despair of Pardon, through the horridness of our Sins, we are seriously to consider for the raising up of our hope, that Christ, our Lord, has given power to his Church of remitting, as it is declared in explicating the Article of the Creed, concerning remission of Sins. And is likewise further taught us by this petition, manifesting how great the goodness of God is, and how liberal he is towards Mankind. For, if God were not very Prompt, and ready to pardon the sins of such as truly and cordially repent, he had never prescribed us this form

of Prayer; *to wit, Forgive us our Trespasses.* Wherefore, we are firmly and assured to believe, that he will impart unto us His Fatherly Mercy; who bids and commands us to demand it by our Prayers. For this is evidently the sense and true understanding of this Petition; *to wit*, to inform us that God is so favourable and merciful to us, that he is ready to pardon willingly all such as are truly penitent, although we have sinned against Him, casting off our obedience to Him, and disturbing the order of His Wisedom as much as lies in us; with the violating our duty and subjection to Him, both by deeds and words. But yet he is our most bountiful Parent; who having in his Power to pardon all things done amiss, has not only declared that he will do it, but has also incited, and as it were compelled Men by His Commands, that they should ask for Pardon from Him; and hath even taught them in what words they should do it. Wherefore no Man can doubt but that it is in our power, by His Grace and assistance, to reconcile our selves again to His Favour. And now because this manifestation, or testification of the propensness of the Divine will to Pardon, does augment Faith, nourish Hope, and enflame Charity;

Charity; it would be convenient here to illustrate by some Divine Testimonies and Examples of Men, this matter; by which it may appear, that God hath granted pardon to the greatest sinners upon their true and sincere repentance.

But because we have treated of this subject, as much as seemed necessary in the Proeme of this Prayer, and in that part of the Creed which is of remission of sins; hence we remit the Readers to those places, and will leave it to the Devotion of the Faithful, to read what concerns this subject in the Fountains of the Divine Scriptures, and in other pious Books.

Now that we may proceed in the same manner here, as we have done in the other Petitions, we are in the next place to declare and explicate what the word *Trespasses* or *Debts* signifies in this Petition; least the Faithful being deceived by the ambiguous signification of the word, should ask of God for that which was not intended here to be prayed for. But we are first to know, that we do not demand to be freed from the Debt or Duty of loving God with our whole Heart, our whole Soul, our whole Mind, and all our Forces; which

is a Debt we indispensably owe him, and the paying of which Debt is necessary for our Salvation. Neither do we ask to be exempt from the due Debt of obeying, worshipping, and venerating him, or from any thing of this kind, [because we can never be freed from the obligation of this Debt.] But we pray that he will free us from our sins: For thus St. *Luke*, *Chap.* 11. interprets it; who hath put sins for debts, because by committing them, we become guilty or indebted unto God; and are obliged to pay the satisfactory Debts of sufferings, which God hath imposed for sin. Of this kind of Debt Christ our Lord hath spoken by the mouth of the Prophet *David*, *Psal.* 68. 5. *Then did I pay the things that I took not.* By which passage of the word of God we may understand, that we are not sufficient of our selves to pay our Debts, since a sinner can no way satisfie for the offences committed against God. Wherefore we must have recourse to Gods Mercy; unto which, because his justice equally corresponds, of which he is most zealous; therefore we are to make use of Prayer, and the assistance or patronage of the Passion of our Lord Jesus Christ; with-

without which none have ever attained pardon of their sins; and from which all power and way of sanctifying is derived, as from its Fountain. For that price, which was payed by Christ, our Lord upon the Cross, and is communicated to us either by the real receiving, or at least by a thirsting desire, and a fervent will of partaking of the Sacraments, is of that value, that it obtains for us, and effects what we pray for in this Petition; *to wit*, that our sins may be forgiven. Now we do not only here pray, that we may obtain pardon of our venial and lesser offences, but likewise of our Mortal and great sins. But such Prayer shall not be efficacious as to mortal sins, unless it be directed in order to the Sacrament of Penance, either really made use of, or at least received in will and desire.

We are here to understand, That we ought to pronounce these words *Our Trespasses* in a far different sense from our pronouncing the former words *Our Bread*. For that is *Our Bread*, because it is conferred upon us by the Gift of God; but sins are *ours*, because the fault or guilt of them remains in us: For they are voluntarily committed; without which they would

not be sins. We therefore acknowledging and confessing such our sins, do necessarily implore Gods clemency, or mercy, for the obtaining remission of them. In which we do not make use of any excuse, nor lay the cause of them upon any others, as our first Parents *Adam* and *Eve* did, *Gen.* 3. but we judge our selves, making use of that Prayer of the Prophet *David*, *Psal.* 140. 4. *Decline not my heart into words of malice, to make excuses in sins.* Now we do not here say forgive me, but forgive us; because that Fraternal Charity, which is (or ought to be) between all Men, requires of us all, that being sollicitous for the common Salvation of our Neighbours, we should pray also for them when we pray for our selves. This manner of praying delivered by Christ our Lord, and afterwards received from the Church of God, and perpetually observed, the Apostles themselves did practise, and instruct others in the use of it. We have in both Testaments a rare Example of this stupendious zeale, and fervent desire for the Salvation and good of our Neighbours, manifested unto us in *Moses* and St *Paul*: one of which prayed thus, *Exod.* 32. 32. *Either pardon them*

them this sin; or if you do not, blot me out of your Book. And the other said, *Rom.* 9. 3. *I wished my self to be Anathema from Christ for my Brethren.*

Thus of these words Forgive us our Trespasses.

The second part of this Petition.

As we forgive them that trespass against us.

THis word *sicut*, or *as*, may be understood Two ways: For it may be taken for a *similitude*, *to wit*, that we ask of God that he will pardon our sins, as we pardon the injuries and affronts done to us. It may be also taken for a *Conditional Note*; in which sense Christ our Lord interpreted this form or manner of speaking, *Mat* 6. 14. saying, *If you will forgive Men their offences, your Heavenly Father will forgive you also your offences; but if you will not forgive Men, neither will your Heavenly Father forgive you your offences.*

fences. But according to both senses, there is a necessity imposed upon us of forgiving. So that if we expect that God should pardon our sins, we must of necessity forgive such as have done us any injury. For God does so strictly require from us the forgiving of injuries, and a mutual love and endeavour to help one another, that he rejects and slights the Gifts and Sacrifices of such as are not yet reconciled to their Enemies, or not in perfect Charity. It is also decreed by the Law of Nature, that we should deal so with others, as we desire they should deal with us. So that he must certainly be most impudent, who begs of God, that he would not punish him for his faults, when he himself seeks revenge, and perseveres in malice against his Neighbour. Wherefore, such as have been injured, ought to be very ready, and prompt to pardon those that have offended them; since they are obliged to do it by this form of prayer; and withall, because God commands it, *Luke* 17. 13. in these words. *If thy Brother shall sin against thee* (or *offend thee*) *reprehend him; and if he repent,* [desiring to make satisfaction] *forgive him: And if he injures* (or offends) *thee seven times in a day, & seven times in a day, be converted unto thee,* or asks thee pardon)

pardon) *saying, It repents me*, (or I am sorry) *forgive him*: And *Mat.* 5. 44. it is said, *Love your Enemies.* And the Apostle *Rom.* 12. 20. And before him *Solomon*, *Prov.* 25. 21. writes thus, *If thy Enemy suffer hunger, give him Meat; and if he be thirsty, give him drink.* And *Mark* 11. 25. our Saviour saith. *When you shall stand to pray, forgive, if you have any thing against any Man; that so your Father, who is in Heaven, may forgive you your sins.*

But now, because there is nothing that seems to the depravedness of corrupt Nature, so difficult as to pardon injuries, all endeavour, and labour is to be used by the Faithful, to change and bring their minds and affections to this lenity and mercy for the gaining of this vertue, so necessary for a Christian. Those places of Scripture, where God commands this, are often to be read: We are also seriously to reflect, and assuredly to believe, (that which is most true) *to wit*, that it is a great Argument of our being the Sons of God, if we freely forgive injuries, and cordially love our Enemies: For in this there appears a certain similitude, or manifestation of our being like unto God, our Heavenly Father; who hath reconciled Man, his most perverse

perverse and ungrateful Enemy, by the death of his Son; by which he hath redeemed and freed him from Eternal ruin and damnation.

Now for further Confirmation of this Exhortation and Precept, we will add the command of Christ our LorL, *Mat.* 5. 44. which we cannot refuse to submit unto, without the height of ingratitude, confusion to our selves, and our own ruin. The command is this. *I say to you, love your Enemies; do good to them that hate you, and pray for them that persecute and abuse you; that you may be the Children of your Father who is in Heaven; who makes his Sun to rise upon the good and bad, and rains upon the just and unjust.* The Faithful are to labour, with great prudence and care, to come to a right understanding of this Precept, least any person, knowing the difficulty and necessity of it, should fall into despair of his Salvation: For there are many, who being informed, and understanding, that they ought to suppress the resentment of injuries by a voluntary forgetting of them, and that they are to love such as have thus injured them; they upon the knowledge of this desire to do it, and force themselves as much as they are able; but yet

yet perceive that they cannot totally depose the memory of such injuries: For they find still in their Minds some little aversion against those persons that have injur'd them. Wherefore they are much perplexed with great scruples of Conscience, fearing that they do not simply and sincerely obey Gods command in deposing all kind of enmity. Now for a remedy against these Scruples, we are carefully to reflect upon the continual combate, and contrary inclinations of the Flesh and the Spirit: The one, (*to wit*, the Senses of the Flesh) being inclined to revenge; the other (*to wit*, Reason belonging to the Spirit) being propense, and ready to pardon. And hence it is, that there is a continual War and Combate between these Two. Wherefore we are to know, that we are no way to distrust, or be in doubt of our Salvation, for the contrary inclinations of corrupt nature opposing or repugnant to reason, so long as the Spirit remains constant to its Resolution, and will of pardoning the injuries done us, and of bearing Love and Good Will to our Enemies.

Now if any find great difficulty to bring their Minds to forgive injuries, and to love their Enemies; and therefore are deterred

by

by this Petition from devoutly saying our Lords Prayer, these may be reduced or converted from this pernicious Errour by Two Reasons: For first they are to know, that every one of the Faithful, who makes use of this Prayer, does this in the name of the whole Church; in which of necessity there must be some pious persons, who have forgiven injuries. Secondly, it is to be noted, that when we make this Petition to God, we at the same time demand whatsoever is necessary to be conferred upon us for the obtaining what we here ask for; which is the remission of our sins, the Gift of true penance, or the having an intime and hearty grief for such sins; as likewise that we may abhor them, & confess them truly and piously to a Priest. Therefore since we pray that God will pardon our sins, (which cannot be without our pardoning of our Enemies) we together with this pray, that power may be given us to be reconciled to those who have injured us. Wherefore such as are moved with a vain, and depraved fear, thinking that they increase Gods anger against them by making use of this Prayer: because they are not in perfect Charity, are to be exhorted to the frequent use of

Prayer;

Prayer; by which they may obtain from God their Father a mind so disposed, that they may forgive their Enemies.

But now moreover, if we desire to obtain pardon of our sins, we must seriously consider, that we are supplicants unto God, begging forgiveness of him; which is not granted but unto such as are penitent. Wherefore we must labour to be endued with that Charity and Piety, which is to be expected from penitents. Now it chiefly pertains to them, that diligently calling to mind their sins and offences, they labour to expiate them with Tears. Unto this there is to be annexed a very great care of amending our lives, and avoiding the occasions of sin for the future; and likewise all things that may any way draw us to offend God our Father. This *David* complied withall, when he said, *Psal.* 50. 5. *My sin is before me always:* And in another place, *Psal.* 6. 7. *I will wash my bed every night; I will water my Couch with my Tears.* We are likewise obliged by fervent Prayer to beg iustantly for remission of our sins, imitating first the Publican, *Luke* 18. who standing afar off for shame and grief, fixing his Eyes upon the Earth, did only knock his Breast making

ing this Prayer, *God be merciful to me a sinner*: Secondly, that sinful Woman, *Luke* 7. who standing behind Christ our Lord, *watering his feet with her tears, wiped them with the hairs of her head, and kissed them.* Thirdly, the Prince of the Apostles St. *Peter*, of whom we read *Mat.* 26. that after he had denyed Christ, *going forth, he wept bitterly.* Moreover, we are further to reflect, that the weaker Men are, and the more prone they are to sin, the oftner they are to make use of the remedies against such Distempers. Now these remedies are Confession and the Eucharist; as likewise Alms, which (as the Holy Scriptures teach us) is a Sovereign Medicine for the healing the Wounds of our Souls: Of this the Angel *Raphael*, *Tob.* 12. 9. may be a witness, whose words are these. *Alms deliver from death, and is that which purgeth sins, and makes mercy to be found, and Eternal Life.* *Daniel* likewise testifies the same: who thus admonishes the King *Nabuchadonosor*, Dan. 4. 24. *Redeem thy sins by Alms, and thy iniquities by being merciful to the poor.* But the most Bountiful Gift, and fullest of Mercy, is the forgiving of injuries, and being perfectly reconciled to such as have done us preju-

dice

dice in our Temporal Estates, Honour, Reputation, Body or any other thing belonging to us. Wherefore he that desires, to find God merciful to him, is to depose all enmity, freely pardoning offences, and most willingly praying for his Enemies, and taking all occasions to do them good.

To conclude, we must needs confess, that nothing (as has ben said) can be conceived more unjust and unreasonable, then for Men, who are fixed in hatred and revenge, to expect to find God mild and merciful to them.

Thus of this Excellent Doctrin concerning forgiveness of sins.

The Sixth Petition.

And lead us not into Temptation.

THere is no doubt, but that the Sons of God who have obtained pardon of their sins, and are enkindled with a desire of serving and worshiping him, and of doing all Actions of Piety, attributing them wholly to him, [from whom all good Gifts are derived] and are likewise vehemently stirred up to a thirsting after Heaven, and a total dependence upon his Paternal Will and Providence, do then most of all excite the Devil to use all Arts and Endeavours imaginable to overthrow them, and to hinder their good Resolutions: So that they are in great danger of changing their Judgments, and falling back into sin, and becoming worse then they were formerly: Unto whom that saying of the Prince of the Apostles, 2 *Pet.* 2. 21. may be justly applied. *It had been better for them not to have known the way of justice, then after*

after the knowing of it, to be turned backward (or to fall) *from the Holy Commandement,* (*to wit,* of loving God and their Neighbour) *which was delivered to them.* Wherefore the Precept of this Petition was given us by Christ our Lord, that daily we might commend our selves to God, and implore his Paternal care and assistance, we being assured by Faith, that if we be not protected by him, we shall infallibly fall into the Snares of our most crafty and malicious Enemies. Neither did Christ only command us here in this Form or Rule of Prayer, to beg of God, that he would not suffer us to be led into Temptation; but likewise in that Prayer which he made in the company of his Apostles, a little before his Passion, when he declared them to be clean, *John* 14. 10. for he then admonished them of this their Duty in these words, *Mat.* 26. 41. *Watch and Pray, that ye enter not into Temptation.* Now the repeating of this admonition by Christ our Lord sufficiently manifests, how great an obligation is laid upon the Faithful, to excite themselves to the frequent use of this Prayer, for since Men are every hour exposed to so great dangers from the malice of their Enemy the Devil; it is absolutely ne-

cessary, that they should daily beg for God's assistance, who alone can Protect them. Moreover, the Faithful will clearly see and understand, how much they stand in need of this Divine Aid and Protection, if they call to mind their own weakness, and ignorance; and likewise remember that saying of Christ our Lord, *Mat.* 26. 41. *The Spirit indeed is Prompt, but the Flesh is weak.* They will likewise be much confirm'd in this, if they reflect upon the horrid, and most grievous sins and perdition of Men, caused by the temptations of the Devil, when they have not been sustained, and upheld by the assistance of Divine Grace. or, what more evident example of Mans infirmy could there be, than that of the holy Company, and Quire of the Apostles? who being a little before so full of courage, and resolute, yet upon the first shock of a Terror, and aprehension of danger, they deserted our Saviour, and fled away from him: although that is yet more particularly remarkable of the Prince of the Apostles: who after so singular a Profession, & declaration of his fortitude & love to Christ our Lord; when he had said but a little before, full of confidence, *Mat.* 26. 35. *Though I should die with you, I will not deny you*; yet pre-

presently afterwards being terrified at the words of a mean (or silly) Woman, he *swore that he knew him not.* And into this misfortune he fell, because his forces did not correspond to the alacrity and great promptness of his Spirit. Now if most holy persons, through the frailty of Mans nature, in which they did confide, have fallen into such grievous sins, what is not to be feared by others, who are tepid, and most remote from their Sanctity. Wherefore the Faithful are always to be mindful, and have before their eyes the dangers, and continual combates they are daily exposed unto, as long as their Souls are in this mortal body; they having on all sides these three powerful enemies to fight against: *to wit*, the World, the Flesh and the Devil. For what force, anger, and inordinate desires have in us, who is there, that is not, to his own great damage, compell'd to experience? what Man is there, that is not molested with these unruly motions, and incitements to sin? and who is there that feels not these sharp Darts? and is not burnt in the midst of these fiery coals? we receive so many, and so various Blows and Cuts, and are assaulted so many ways, that it must necessarily be infi-

nitly hard, not to receive ſome dangerous Wound.

But now beſides thoſe enemies that dwell and live within us, [by the Rebellion of corrupt nature] there are likewiſe other terrible adverſaries, of whom it is thus written, *Epheſ. 6. 12. Our Fight is not againſt Fleſh and Blood, but againſt Princes and Powers, againſt the Rulers of the World of this darkneſs, againſt the Spirituals of wickedneſs in the Cæleſtials (or Heavens.)* For unto our inward combates [from the corruption of nature] there are, moreover, added the external aſſaults and ſuggeſtions of the Devils; who both openly invade us, and likewiſe, by underminings and ſecret ways, get an influence upon our Souls: ſo that it is very dificult to be wary of them, or avoid their Temptations. Now the reaſon why the Apoſtle terms them *Princes.* is to be taken from the excellency of their nature, (they having more natural perfection than Men, or any other creatures diſcerned by the Sences.) He likewiſe terms them *Powers*, becauſe they do not only excel other Creatures in the Nobleneſs of their nature, but alſo in Power and Abilities. He calls them *Governours of the world of darkneſs*; becauſe they do not Rule over

over the clear and illustrious part of the World, that is, over such as are good and Pious, but only over the obscure and dark part of it; *to wit*, over such, as being blinded with the darkness, and sordidness of a wicked and debaucht life, are delighted [or make themselves companions] of the Devils, *the Princes of Darkness*. He further terms them the *spirituals of wickedness* to manifest that there is a distinction between the wickedness of the *Flesh*, and the wickedness of Spirit. Now *Carnal wickedness* is that which enflames the appetite to Lusts and Pleasures, which are perceived by the Sences. But *Spiritual wickednesses*, are evil studies or practices, and inordinate desires belonging to the supream part of the Soul, (*to wit*, the Spirit:) which *wickednesses* are by so much worse or greater, than the others belonging to the Sences, by how much the mind and reason excels the Body, and the Senses. But now because this malice of the Devils chiefly tends to exclude us off from Heaven, therefore the Apostle calls them the *Spirituals of wickedness in the Heavens*. From whence we may understand, that the power of our enemies is very great; as likewise their courage invincible, their hatred against us infi-

nit and dreadful, their War with us perpetual: so that we cannot expect from them either Peace, or cessation of Arms for any time. Now how great things they dare attempt, the words of Satan declare, *Isa.* 14. 13. *I will ascend* (saith he) *into Heaven.* It is well known, that he did set upon our first Parents in *Paradise*, assaulted the Prophets, spared not the Apostles, (our Lord saying of him, *Luke* 22: 31. *He will Sift you as Corn*,) Nay he was not confounded or put to shame, even with those words of Christ our Lord Himself, *Mat.* 4. when he was tempted by him in the Desert. Wherefore St. *Peter* expresses his insatiable thirst, and immense diligence to destroy Souls, in these words, 1 *Peter*, 5, 8. *Be sober, and watch; because your adversary, the Devil, goes about, as a roaring Lion, seeking whom he may devour.* Moreover, not only one Devil, *to wit*, *Satan* alone tempts Men, but sometimes even whole Troops of them make their assaults upon one only Man, which that Devil confess'd, *Mark*, 5. who being asked by Christ our Lord, *what his name was*, answered that his name *was Legion*, to wit, a multitude of Devils, which tormented that miserable Man [there spoken of] and of another Devil, [going forth of

a

a Man] it is thus written, *Mat* 12, 45. *Then he goes, and takes with him seven other Spirits*, (or *Devils*) *more wicked then himself*; and *they enter in*, and *dwell there*.

But there are many, who because they discern not in themselves, such temptations and allurements of the Devil [in any sensible manner] think there is no such thing, and that all is False. Now, there is no wonder, that such as these are not much assaulted by the Devils, since they have freely given themselves up to Them, as having no Piety, Charity, or Vertue in them worthy of a Christian: Whence it comes to pass, that they are wholly in the power of the Devil; not needing any temptations to overthrow them, [and destroy their Souls] they having voluntarily already given the Devil free possession of their minds and affections. But now, as to such as have dedicated themselves to Gods Service, leading a Heavenly and Devout life here upon Earth; these are chiefly assaulted by the temptations of the Devil, and most perfectly hated by him : he every moment laying snares to catch them. There are very many examples of Holy Men, who standing or confiding in the present disposition of their minds, have been per-

perverted, or overcome, either by the violence [of ſome Temptation] or the deceipt of Satan; as for example, *Adam*, *Sampſon*, *David*, *Salomon*, and others, too many to be here particularly mention'd, who have had experience of the violent aſſaults or ſubtile crafts of the Devils; which cannot be reſiſted or repelled by the councils or Forces of Men. who ſhall therefore think himſelf ſecure, relying upon his own ſtrength, and Forces? Wherefore we muſt neceſſarily, with all Piety and Devotion, demand of God by Prayer, that He will not permit us to be *tempted above our ſtrength*, but that He will ſet a *bound* or *meaſure* to our *Temptations*, that we may be able to *ſuſtain* or *bear them* 1 *Cor*, 10, 13. Now ſuch of the Faithful as through weakneſs of mind or ignorance, ſtand in fear, and dread of the Devils power, they are to be encouraged and perſwaded to have recourſe, and to flie, or enter into this haven of Prayer: For notwithſtanding that the Devils Power, malice, and hatred unto Mankind is ſo great,; yet he cannot tempt or moleſt us ſo much, or ſo long as he pleaſes; ſince all his power is limitted or regulated according to Gods Will and Permiſſion. There is a moſt known and re-

markable example of this kind in *Job*, concerning whom it is evident, that unless God had first said unto the Devil, *behold, all things that he hath are in thy hand*, Job, 1, 12. Satan had never presumed to touch any thing of his: But on the contrary, if God had not added, *only upon him extend not thy hand*, *Job* himself had perished by one stroke from the Devil, together with his children and goods: but the Devil's power is so tied up, that he could not *enter into the Swine* (Mark 5.) without Gods Permission.

Thus in General of the dreadful Temptations of Mans Life.

A true Notion of the Sense of this Petition.

TO understand the force and meaning of this Petition, we must declare what Temptation signifies in this place; and what it is *to be led into Temptation?* To *Tempt* therefore is to take an Experience, or to put him to a Tryal, who is Tempted, that by this means getting out of him what we desire, we may find out the Truth: Which manner of Tempting can no way pertain to God; since nothing can be unknown or not discerned by him: For it is written *Heb.* 4. 13. *All things are clear and manifest to his Eyes* There is another way of *Tempting*, which is this, *to wit*, when we seek by some remote discourse, or by some other remote way or manner, to find out something unknown to us, either for a good or a bad end. Now this is done for a good end, when any Man is thus tempted or tryed to discover, or make known his vertue; that so this being manifest, he may have honours or favours bestowed upon him; and that his Example

Example may be proposed to be imitated by others; and lastly, that by this all Men may be excited to praise God for it. This is the only way of tempting, which belongs to God. An Example of such a Temptation is to be read, *Deut.* 13. 3. where it is said, *The Lord your God Tempts you, that it may appear whether you love him with all your Heart, and with all your Soul.* Thus also God is said to *Tempt* those, whom he afflicts with want, sickness, or any such kind of Calamities; which he does to prove their patience, and to make them an Example of Christian Faith for others to imitate. *Abraham* was thus tempted, when he was commanded *to Sacrifice his Son, Gen.* 22. By which he became a singular Example of patience and obedience to the Eternal Memory of all Men. *Toby* was also thus tempted; of whom it is thus said, *Tob.* 12. 13. *Because thou wast acceptable to God, it was necessary that Temptation should prove* or try) *thee.*

Thus of tempting for a good end.

Of

Of Tempting for an evil End.

MEn are tempted for an Evil End, when they are moved to sin, and to their own Eternal ruin. To Tempt thus is the proper Office or Employment of the Devil; (and his Officers or Instruments) For he tempts Men with an intention to deceive them, and to bring them to destruction. Wherefore, *Mat.* 4. he is tearmed the *Tempter*. But it is to be noted, That some of these Temptations are Internal; as when he stirs up (as his Instruments) evil Motions and Affections in the Mind: Others are External, as when in Tempting us he makes use of Exteriour things; as (for Example) *prosperity*, to puff us up with pride; or of *adversity*, to deject our minds, and bring us into despair. Sometimes also he makes use of wicked Men, as his Instruments, Emissaries and Scouts; but most especially of Hereticks: Who sitting in the Chair of Pestilence, sow and disperse the deadly Seeds of corrupt Doctrine, depraving the minds of such

such Men as make no choice or difference between Vertue and Vice; they being precipitate in their Actions, inconstant in good Purposes, and prone to all sorts of evil.

Thus of Tempting for an Evil End.

How we are said to be led into Temptation.

WE are then said to be led into *Temptations*, when we are brought to yield unto them. But we are induced (or led) into Temptations (*to wit*, to yield unto them) two ways. First, when falling from our former state we commit that evil unto which we are directly tempted. Now God leads no Man thus into *Temptation*; because he is not the Authour of any Mans sin; Nay he is so far from it, that he *hates all such as work iniquity*, Psal. 5. This is likewise confirmed by St. *James*, saying; *James* 1. 13, *Let no Man, when he is tempted, say that he is tempted of God; for God is no Tempter to Evils.* Secondly, he is said to lead us into *Temptation*, or to yield unto

unto it, who although he tempts not himself, nor labours or goes about to tempt us; yet notwithstanding he is said to tempt us, because he being able to hinder and obstruct the Temptation, or to defend us from being overcome by it, he does it not. And in this sense God tempts pious and good Men; but notwithhanding he does not forsake them, since he affords them the help of his Grace: Yet sometimes by the just and hidden Judgment of God, we are permitted to fall, being left to our selves, for some former sins committed by us. Moreover God is said *to lead us into Temptation*, [or rather to give us an occasion of Temptation] when he bestows Temporal Benefits upon us, intended by him to promote our Salvation, but which we abuse to promote sin, and as the prodigal Son, consume what our Heavenly Father has given us, by living luxuriously, and following our inordinate inclinations. Whence we may justly say of such Benefits, that which the Apostle, *Rom.* 7. 10. says of the Law thus. *The Commandment which was given* (in order) *unto life, the same to me was found unto death*, [or the occasion of death.] A fit Example of this is the City of *Hierusalem*; which (as witnesseth

nesseth the Prophet *Ezechiel. Chap.* 16. 14. God had furnished with all kind of Ornaments, so that he said of it, by the mouth of the same Prophet, these words, *Thou wast perfect in that Beauty, which I had given unto thee*; and yet this City, thus adorned with Gifts from Heaven, was so far from giving due thanks to God for it, or making use of these Benefits in order to her Eternal Happiness, (for which end they were given her) that becoming ungrateful unto God her Father, and casting off all Thoughts or Hope of Heaven, she only sought luxuriously and dissolutely to enjoy her present plenty: Which *Ezechiel* in the same Chapter sets down at large. Wherefore such men are in the same manner ungrateful unto God, who receiving from him abundant helps and means for the doing of good, convert them all, by Gods permission, to wallow in sin, [and to rebel against him.]

Thus of these ways of being led into Temptation.

A Note of Admonition.

WE must here diligently take notice of the Phrase of the Holy Scriptures; which sometimes express Gods *permission* in the same words, (as if being taken properly) they signified *the Action* of God. For *Exod*, 7. 3. God says, *I will harden* Pharaohs *Heart*; and *Isa.* 6: 10. *Blind the Heart of this people*; and *Rom.* 1. 28. *God delivered them up to passions of ignominy, and a reprobate Sense.* In all which, and such like places, we are not to understand this as *the Action* of God, but his *permission.* [in *this Sense* these words, *lead us not into Temptation*, are here to be understood.

A Second Note.

We are here also to take notice, that we do not ask in this Petition, that we may not be at all tempted; for *Mans life is a Temptation upon Earth*; such Temptations being very profitable, and of great advantage to Men: For by them we come to know our selves and our own forces; and by that means become humbled *under the powerful hand of God*: And thus undergoing our Combats with courage, we expect an Eternal Crown of Glory:

For

For he that strives for the Mastery is not Crowned, unless he strive (or act) *justly*, (and with Courage) *Tim.* 2. 5. Hence St. *James* says, *Blessed is the Man that suffers Temptation; because when he has been proved, he shall receive the Crown of Life, which God hath promised to them who love him*, James 1. 12. Now when we are assaulted with *Temptations*, it may be a great comfort to us to think, that we have a Helper, a High-Priest, that can have compassion of our infirmities; *He himself having been tempted in all things, by Similitude, except sin*, Heb. 4. 15. [We do not therefore demand, that we may not be tempted. But that we may not be deserted, or left destitute of Divine Assistance; whereby we may either by deceit [or the alluring of pleasure] be drawn to consent to Temptations; or else by afflictions forced to yield, and submit unto them. We therefore do here pray, that Gods Grace may never be wanting to us; but that it may always support & protect us from falling into sin, when our own forces shall fail us. In general, therefore we ought to implore Gods assistance in, or against all Temptations; and in particular, when we are actually assaulted by any Temptation, we must have recourse to Prayer;

which was *Davids* practice in almost every kind of *Temptation*: For in the Temptation of *lying* he prays thus. *Take not away totally out of my mouth the word of Truth*, Psal. 118. 43. And against *Covetousness* thus, *Verse* 36. *Incline my Heart unto your Testimonies, and not unto Avarice.* Now against *Vanity*, and the *Allurements of Pleasures*, thus, *Psal.* 118. 37. *Turn away my Eyes that they see not Vanity.* Our Prayer therefore to God is here,—that we may not be led away Captive by inordinate delights, nor wearied out in supporting Temptations, and that we may not decline from the way of our Lord; that by this means we may keep an equal and constant mind both in prosperity and adversity, and may never in any occasion be deserted by God. We demand lastly, that he will crush Satan under our Feet, [making us perfect Conquerours.]

Now that which the Faithful are chiefly to meditate, and think upon in this Petition is this; *to wit*, that seriously reflecting upon Mans infirmity, they totally distrust their own strength, and put all their hope of security from dangers in the assistance of Gods Goodness; by whose Grace and Help being protected, they will necessarily be

be of great courage in the greatest dangers; especially when they call to mind how many, supported by this hope and confidence, have been by God delivered from eminent dangers and temptations of the Devil: For *Joseph* was delivered by him from the furious *Temptations* of an *alluring Woman*, seeking all ways to ruin him; and likewise raised afterwards to great Glory, *Gen.* 39. *Susanna* also, being set upon by the Ministers of Satan, and like to be put to death, was preserved by the same powerful Hand. Nor is it to be wondered at: For it is said of her, *That her Heart put its trust in our Lord*, Dan. 13. 35. The praise and glory of *Job* is very remarkable; who gained the Victory both over the World, the Flesh and the Devil. There are many other Examples of this kind, which may conduce much to raise up our Hope and Confidence in God. Moreover the Faithful are seriously to reflect, that they have Christ our Lord for their Leader and Commander in all the Temptations of their Enemies: And withall they are to know, that he hath conquered them all in his fight upon the Cross: For he hath conquered the Devil, as it appears *Luke* 12. 22. where

it is declared, that he *overcame and disarmed him, taking great spoils* from him. Now as for his Victory over the World, we read thus, *John* 16: 32. *Be ye Confident* [or of *good Courage*] *I have overcome the World.* He is likewise called the *Conquering Lyon*, and *that he went out Conquering*, that he *might Conquer*, Rev. 6. 2. By which Victory he gave also power to such as truly serve and worship him, to Conquer their Enemies. The Epistle of St. *Paul* to the *Hebrews* is full of the Victories of Holy Persons; who by *Faith overcame Kingdoms, and shut up the Mouths of Lyons*; with much more to this purpose, as may be seen, *Heb.* 11. We may further add to these forementioned Examples the Victories which Holy Persons (excelling in Faith, Hope and Charity) do daily obtain, both as to inward and outward Combats, and Temptations of the Devils: which are so many, and so remarkable, that if we could see them with our Corporal Eyes, we should find, that nothing happened more frequently: Of which Conquest over their Enemies St. *John* writes in these words, 1 *John* 2. 14. *I write unto you Young Men, because you are strong, and the Word of God remains in you; and you have*

have overcome the wicked one. But we are to know, that the Devil is not overcome by idleness, Sleep, Wine, intemperate eating, nor by a life of pleasure; but by Prayer, Labour, Watching, Abstinence, Continency, Chastity, *&c. Watch and Pray,* (saith our Saviour) *that you fall not into Temptation*, Mat. 26. 41. Now such as make use of these Weapons in this Spiritual Combate, are sure to put their Enemies to flight: For St. *James* says. *Resist the Devil, and he will flye from you,* Jam. 4. 7. But in these Victories of Holy Persons, of which we have here spoken, let no Man take complicence, as to himself, nor be puffed up with pride, confiding, that by his own forces he shall be able to overcome the Temptations or Assaults of the Devils: For this is not to be attributed to our Nature, or to Humane weakness; but this strength, by which we overcome Satan and his Ministers, is given us from God, *Who puts* [or makes] *our Arms strong, as a Bow of Brass,* Psal. 17. 35. and by whose Protection and Assistance the *Bow of the strong Man is broken,* 1 Kings 2. 4. And *the weak are girded with strength; who gives us the protection of Salvation, and his right Hand supports us,* Psal. 17. 36. who

teaches our Hands to Battle, and our Fingers to War, [Ibid] By this it appears, that unto God alone thanks are to be given for the Victory; by whose help and assistance only we are enabled to overcome our Enemies. Hence the Apostle says, 1 *Cor.* 15, 57. *Thanks be to God, who hath given us the Victory by our Lord Jesus Christ.* Now that he is the Authour of Victory, this Heavenly Voice declares, *Rev.* 12. 10. *Now is there made Salvation and Force, and the Kingdom of our God, and the Power of his Christ. Because the Accuser of our Brethren is cast forth, who accused them before the sight of our God day and night; and they overcame him by the Blood of the Lamb.* The same Book gives Testimony of the Victory, which Christ our Lord hath gotten over the World and the Flesh, in these words, *Rev.* 17. 14. *These shall fight with the Lamb, and the Lamb shall overcome them.*

Thus much of the cause and manner of overcoming.

The

The Conclusion.

WE will now for a Close speak of the *Crowns* prepared and promised to such as are Victorious: Of which we have these Testimonies, *Rev.* 2. 11. *He that shall overcome, shall not be hurt by the second death*; And *Chap.* 3. *Vers.* 5. *He that shall overcome, shall be cloathed in White Garments; and I Will not put his Name out of the Book of Life; and I will confess his Name before my Father, and before his Angels*, And a little after, *Verse* 12. our Lord speaks thus unto St. *John*, *He that shall overcome, I will make him a Pillar in the Temple of my God; and he shall go forth no more*: And *Vers.* 21. *He that shall overcome, I will give unto him to sit with me in my Throne; as I also have overcome, and have sitten with my Father in his Throne*: And after having thus declared the Glory of the Saints, and their everlasting Felicity in Heaven, he adds these words. *He that shall overcome shall possess these things*, Rev. 21. 7. [Many other passages of this kind may be read in this Book.]

Thus of this Petition concerning Temptation.

The

The Seventh Petition.

But deliver us from Evil, AMEN.

THis Petition, with which the Son of God hath concluded this Divine Prayer, comprehends, in a manner, all things mentioned in the former Petitions. For when we ſhall have obtained what is contained in it, there remains nothing, according to St. *Cyprian* (*Serm. 6. de Orat. Dominica*) which we can further demand of God; ſince having gained the Protection of God againſt all the Evils, which the Devil, the Fleſh, and the World can bring upon us; we ſtand ſecure againſt all the aſſaults of our Enemies Wherefore our Lord, to ſhew the force and great concern of this Petition, made it the cloſe of His Prayer, when being to depart from this Life by his Paſſion, he prayed to His Father for the Salvation of all Mankind, ſaying, (*John*, 17, 15.) *I pray not that you take them away out of the World, but that you preſerve them*

them from Evil. But we are here in the first place to note, that this petition differs from the precedent in this; *to wit*, that by the former we pray, to be delivered from the guilt or horridness of Sin; but by this to be freed from the Terror of punishments due to such Sins. Now that we may make use of it in Prayer, with all fervour and devotion, we are always to be mindful of the miseries, and calamities Mans life is subject to; and withall we must seriously reflect how much we stand in need of Gods Assistance. This we may easily gather from what has been here formerly said. But that which may most evidently convince us of this Truth, is our daily experience of our own miseries & failings, and the horrid sins which are hourly committed by Men. For we all find that to be most true, which *Job* said in these words (*Job*, 14. 12.) *Man born of a Woman, living but a short time, is replenished with many miseries: who as a Flower comes forth, and is destroyed; and flies as a shadow, and never remains in the same State.* Moreover, that no day passes without some proper trouble and damage, Christ, our Lord manifests by these words, *Mat.* 6. 34. *sufficient for the day is the evil thereof.* That admonition likewise of our Lord,

Lord, *Luke*, 9. 23. by which he hath taught us, that we must *daily take up our Cross and follow Him*, fully confirms this truth of Mans misery, or the sad condition of Mans Life. The serious considerations of the labours, and dangers we are exposed to in this Life, will easily move us to implore Gods Aid, for the delivering us from these Evils: especially, since nothing incites Men more to Prayer, and to have recourse unto God, than the desire and hope of being freed from the miseries, with which they are oppressed. For it is natural to Man to flie unto God for help, when he is overwhelmed with any great troubles. Wherefore it is said, *Psalm*, 82, 17. *Fill their Faces with ignominy, and they well seek your Name, O Lord.* Now if Men do thus naturally call upon God in dangers and miseries, it is convenient, they should well understand how to do it with Profit. But to be rightly informed of this, we are to know, that there are some, who pray very preposterously contrary to what has been here Commanded by Christ our Lord. For he that has commanded us to have recourse unto Him in afflictions, saying, *Call upon Me, in the day of Tribulation; I will deliver thee, and thou shalt praise Me*, Psal. 49, 15. Has likewise pre-

prescribed unto us this Order of Prayer; *to wit*, that before we Pray to Him to *deliver us from evil*, we should first pray, that His *Name* might *be Sanctified*, that *His Kingdom might come*, and *His Will be don*; and so of the rest: by which, as by certain degrees, we come to this Petition, wherein we demand of God to be delivered from Evil. But now there are some, who contrary to this Order, if their Head, Side, or Foot be ill at ease, or if they be threatned, or in danger from their Enemies, or afflicted with Famin, War, or Pestilence; these Men leaving the Orderly degrees of Our Lord's Prayer, only pray to be delivered from the evils they suffer. Now this custome is contrary to what our Lord has commanded us in these words, *Mat. 6*, 33. *Seek first the Kingdom of God, and His Justice*; and *all these things*, (to wit, Temporal Blessings) *shall be given you besides*. Wherefore such as pray orderly, when they ask or demand of God to be delivered from calamities, miseries, and afflictions, they are to do this always with reference to the Glory of God. So *David* Prayed, (*Psal. 6*, 2.) For when he had said, *Lord, rebuke me not in Your Fury*, he presently adds (to manifest his great Zeal of Gods Glory)

these

these words, *verse 6. Because there is not in Death* [to wit, such as are dead in Soul, being in the state of Mortal Sin] *that is mindful of You; and in Hell who shall confess unto You?* And again, when he prayed unto God to be *merciful to him* (*Psal.* 50. 1.) He adds these words, (*verse*, 15.) *I will teach the unjust your wayes, and the impious shall be converted to You.* The Faithful are to Pray in this Orderly and Just manner, imitating herein the example of the Prophet. Moreover, we are further to know, that Infidels pray likewise very earnestly to God, that He will deliver them from their oppressing miseries, and eminent dangers; curing their wounds, and freeing them from their afflictions; but yet they still place their chief hope in remedies had from Nature, or from the industry of Men. Nay, if any Medicine be offered unto them, although it be procured by Enchantments, Witchcrafts, or from the Devil himself; they make use of it, if there be any appearance of obtaining health by it. But Christians are to proceed far otherwise, in all their calamities, sicknesses and adversities: For they are to have recourse, and are to put their chiefest trust and confidence in God, acknowledging and reverencing Him, as the

the only Author of all Good, and as their Refuge, Protector, and Exemptor from all Evils; believing likewise assuredly, that all Medicins receive their virtue of restoring to health from Him, and that they shall help the sick no farther, than according to His Will, and good Pleasure. For Medicins are given to Man from God, for the curing of Diseases. Hence it is said, *Eccles.* 38, 4. *The Highest hath created Medicins of the Earth; and a Wise Man will not abhor them.* Wherefore True, and Devout Christians do not put their chiefest hope of recovery in such Medicins, but most of all in God, the Author of Medicins. Hence, (2 *Paralip*, 16:12.) they are reprehended, who confiding in Medicins, *have not recourse unto GOD* for his help in their sickness. Nay, such as are truly vertuous will not so much as make use of any Medicines, not approved of by God; although they should be certain to obtain health by them; but will rather abhor them, as proceeding from wily Arts and Enchantments of the Devils. We are therefore to be careful to put our trust in God. Now to move and invite us to this, our most Bountiful and Tender Father has commanded us to pray unto him, that he would deliver us from evil,

Evil, that by thus commanding us to pray for it, he might give us an assured hope of obtaining what we demand. Moreover, there are many Examples in Holy Writ, which may much confirm us in this Truth, that such as will not by Reasons be induced to have firm hope of Gods readiness to assist us, may be compelled to it by Multitudes of Examples. *Abraham*, *Jacob*, *Lot*, *Joseph*, *David*, &c. are set before our Eyes, as abundant Witnesses of Gods Goodness towards us. The New Testament mentions so many delivered from the greatest dangers by the means of devout Prayers, that it will not be needful to mention them. We will therefore content our selves with that one saying of the Prophet *David*, *Psal.* 33. 18. which may confirm the most weak in Faith. *The Just* (saith he) *have cried, and our Lord hath heard them, and he hath delivered them out of all their Tribulations.*

Thus of our trust in God in all our Miseries.

But it is to be noted, That we do not here pray to be delivered from all Evils: For there are some things which are commonly reputed Evils, which yet are profitable

ſitable to ſuch as ſuffer them; as was the *Carnal Temptation* of the Apoſtle, mentioned 2 *Cor.* 12. which by the Aſſiſtance of Gods Grace *perfected Vertue in infirmity.* Now theſe, if their worth were well known, are very grateful and pleaſant to devout perſons: So that they are far from demanding of God to be freed from them. Wherefore we here only pray to be delivered from ſuch evils as bring no profit to our Souls; and not from thoſe which conduce to its Good. The meaning therefore, and true notion of what we pray for in this Petition is this, *to wit*, that we being freed from ſin, and alſo from the danger of yielding to Temptations, may be ſecured from all inward and outward Evils: As (for Example) from the danger of Water, Fire and Lightning; we likewiſe pray, that Hail may not deſtroy the Fruits of the Earth, or Famine, Sedition, and War moleſt us. We further Petition, and beg of God to preſerve us from ſickneſs, plague, waſting, and deſtruction of the Land, Chains, Priſons, Baniſhments, Treaſons, Snares, and all ſuch other Evils; which are moſt dreadful and oppreſſing to the life of Man. Moreover we pray chiefly, that he will protect us from all occaſions of

ſin and wickedneſs. Nor do we only pray to be delivered from ſuch things as by the general conſent of all Men are lookt upon, or eſteemed Evils; but alſo from the inconveniences, which may happen by the ill uſe of ſuch things as are generally accounted good: As (for Example) Riches, Honours, Health, Strength, and the uſe of this preſent life it ſelf; beſeeching God, that we may not convert theſe things to any ill uſe, or to the prejudice of our Souls. We alſo Beg of God, that we may not be taken away by ſudden and unprovided death; and that we may not provoke God to anger, nor be liable to the puniſhments which are due to the wicked for their ſins, or ſuffer the pains of Purgatory: from which that others may be delivered we likewiſe Pray. This Petition is thus interpreted by the Church, both in the Maſs, and in the Litanies; *to wit*, that we do beg to be delivered from Paſs'd, Preſent, and Future *Evils*.

Thus as to what We Pray for.

But we are yet further to know, that God's Goodneſs does not free us from Evils by one way only. For firſt He preſerves

serves some, from calamities ready to seize upon them; as we read of *Jacob* deliver'd from his enemies, stirr'd up against him for the slaughter of the *Sichemites*. For thus it is written, *Genes.* 35. 5. *The Terrour of God invaded all the Neighbouring Cities, and they did not Dare to pursue them going away.* Now the Saints who Reign with Christ, Our Lord in Heaven, are by God's Help freed from all evils: But He will not have us, who live here in this miserable Banishment, to be altogether free from Sufferings; yet notwithstanding He delivers us from many: although indeed the comforts which He sometimes gives to Pious persons, in their sufferings may seem to be, in some manner, a delivering them from all Evils. With these the Prophet was comforted, and strengthned in his afflictions, when he said (*Psal.* 93, 19.) *According to the multitude of my sorrows in my heart, your comforts have made my Soul Joyful.* Another way God delivers some Men from evils or afflictions, when they being brought into the greatest danger (or rather into the evils themselves) are preserved from any harm: which happened to *those children* cast into the *Fiery Furnace*, (*Daniel*, 3. 23.) and to *Daniel* delivered up to the Lyons

(*Daniel* 6. 16.) neither of them receiving any harm from their enemies.

Thus of these ways of Dilivery.

How the Devil is said to be Evil.

WEE are to know that the Devil, according to St. *Basil*, St. *Chrysostom*, and St. *Austin*, is chiefly termed Evil, because he was the Author of Mans Sin and wickedness; whose Ministery God makes use of in laying punishments upon wicked and debauched Men. For God inflicts upon Men all the punishments they suffer for sin. This is manifest from those words of the Holy Scriptures, *Amos*, 3. 6. *Shall there be evil in the City which our Lord hath not don?* And *Isa.* 45, 6. *I the Lord, and there is no other: that form light, and create darkness; make Peace and create Evil.* Moreover, the Devil is likewise said to be evil, because, although we have done him no injury, yet he continually makes War against us, and Prosecutes us with a deadly

ly hatred: and if he cannot hurt us, we being Armed with Faith, and Protected with innocencie, yet notwithstanding he never ceases to tempt us with external evils, and to disturb us to the utmost of his Power. Therefore we pray unto God, that He will deliver us from evil, [*to wit*, from the Devil.] we say here from evil, and not from Evils; because the evils which we suffer from our Neighbours, we impute to him, as the Author and Impeller of them: So that we ought not to turn our Fury, and hatred against them, but against the Devil who moved, and tempted them to do us injuries. And for this reason, if our Neighbour does us any injurie, we are not only to Pray, that God, our Heavenly Father will deliver us from evil, that is, from injuries done us by Our Neighbour; but likewise that He will deliver Him from the Power of the Devil, by whose instigation, and evil suggestions, Men are led into deceipt. But we are here to know, that if upon our Prayers, and humble Supplications, we are not delivered from the evils that oppress us; we are to bear it patiently, & submissively, assuring our selves that it is God's Will that we should do so. Wherefore we are no way to be displeased,

to grieve, that God does not grant our Petitions; but we are to refer all things to his Will and Pleasure, judging all to be good and profitable, which is pleasing to God, and not that which we our selves think best, Moreover we are not only to bear humbly, and patiently all miseries and calamities that happen to us in this life, but also to receive them with joy and contentment of mind. For as it is written, 2 *Tim.* 3. 12. *All that will live piously in Christ Jesus, shall suffer persecution:* And *Acts* 14. 21. *By many Tribulations we must enter into the Kingdom of God.* And *Luke* 24. 26. *Ought not Christ to have suffered these things, and so to enter into his Glory?* Now, as it is not just, that the *Servant* should be greater than his *Master*; so (according to St. *Bernard*) it were very absurd *to have the Members,* [*to wit,* the Faithful] *Pamper'd with delights, and the Head,* [*to wit,* Christ] *Crowned with Thorns,* (*Bernard. Serm.* 5. *de Sanctis.*) The Example of *Urias*, proposed for our imitation, 2 *Sam.* 11. 11. is very remarkable in confirmation of this: For he, when *David* perswaded him to remain at home, answered thus, *The Ark of God, and* Israel *and* Juda *are in Tents; and my Lord* Joab, *and the Servants of my Lord abide upon the Face of*

the

the Earth; and shall I enter into my house? Now, we being furnished with these Reasons and Meditations, when we are to pray shall obtain this benefit by it; *to wit*, that although we are overwhelmed with never so great miseries or dangers, yet we shall be preserved entire, and safe, as the Three Children were from the fiery Furnace. We shall also imitate the *Machabees*, in resolutely and with great Courage undergoing all adversities: As likewise the Apostles, in their suffering Contumelies and Torments: who being scourged and beaten, did extreamly rejoyce, that they *were accounted worthy to suffer reproach for the Name of Jesus*, Acts 5. 41. Moreover we shall with great pleasure and content of Mind say thus with the Prophet, *Psal.* 118. 61. *Princes have persecuted me without cause; and my Heart has feared your words. I will rejoyce at your words, as he that finds many Spoils.*

Thus of our praying to be delivered from Evil.

The Close of our Lords Prayer, to wit, *Amen.*

SAint *Hierome* (in *Cap. 6. Matth.*) calls this word *Amen, the Seal of our Lords Prayer*: For so it is. Wherefore, as we have formerly admonished the Faithful of the preparation which they are to make before they apply themselves to prayer,; so now we are to give them the Reason and Cause of ending our Lords Prayer with this word: For Prayer must be no less religiously ended then it is begun. We are therefore to know, that we receive many and very great advantages by this Close of our Lords Prayer, But the chiefest and most excellent of all is this, *to wit*, the obtaining of that which we have prayed for, (of which we have formerly spoken.) But we are yet further to know, that we do not only gain by the Conclusion of this Prayer, to have our petitions heard, but likewise greater and more excellent things then can be expressed by words: For since in Prayer Men converse with God, (as St. *Cyprian*

Cyprian affirms, *Serm. ult. de orat. Dominic.*) his Divine Majesty is, after an unexplicable manner nearer to him that prays then to others; adorning him moreover with singular Gifts and Favours: So that such as pray devoutly may be compared to those that approach to the Fire; who if they be cold, become warm; and if they be warm, encrease their heat. And thus, in like manner, such as pray according to the measure of their Piety and Faith, become more enkindled: For their Minds are enflamed with a desire of promoting Gods Glory, and their understandings are illuminated after an admirable manner; and they are likewise wonderfully enriched with Divine Gifts: For of such it is said, *Psal.* 20.4. *You have prevented him in Blessings of Sweetness.* An Example of this to all Men was that great *Moses*, who going forth after he had conversed and treated with God in Prayer: His Face *did shine* with such a *Divine Brightness*, that *the Israelites could not behold* either his *Eyes* or *Mouth*, *Exod.* 34. For undoubtedly such as pray with great fervour, do after an admirable manner enjoy Gods Goodness and Majesty. *In the Morning* (says the Prophet, *Psal.* 5. 5.) *I will stand by you, and see; because you are*

not

not a God that wills iniquity. The serious reflection upon this cannot but stir Men up to worship and reverence God with much piety and devotion, and must likewise make them to experience, with very great pleasure, how sweet our Lord is; and how truly happy they all are, who put their trust in him. Moreover they being Illustrated with that clear Light, will easily discern their own meanness and unworthiness; as also the greatness of Gods Majesty: For the obtaining of both which St. *Augustin* prays thus. *O Lord let me know you, and know my self.* [*Aug. lib. 4. de Trinitate in initio.*] Hereupon they will distrust their own forces, and commit themselves totally to Gods Goodness; not doubting, but that he, embracing them with a paternal and admirable love, will abundantly supply them with all things necessary both for this present life, and for their Eternal Salvation in the next. And hence they will be induced to give him infinite Thanks. This was performed by *David*, *Psal.* 71. 18. Who making his Prayer thus. *Save me from all my persecutors*, at last concludes in these words, *I will confess unto you, O Lord, according to your justice, and I will sing unto the Name of our Lord the most High.*

High. The Prayers of such Holy Persons are very various; whose beginnings are full of fear; but their endings full of Hope and Joy. *Davids* Prayers are wonderful in this kind: For being much disturbed with fear, he thus begins his Prayer, *Psal.* 3. 2, 3, 7. *Many have risen up against me; many say unto my Soul, he can expect no Salvation from his God.* But being afterwards confirmed and replenished with Joy, he further adds these words, *I will not fear Thousands of people standing about me.* And in another place, *Psal.* 4. 9. having deplored his misery, at last taking confidence in God, he incredibly rejoyces through the hope of Eternal Beatitude, saying, *In peace, in the self same thing will I sleep and rest.* With how great fear and trembling, did he pronounce these words, *Psal.* 6. 1. *O Lord, do not argue with me in your fury, nor correct me in your anger*: And on the contrary, with what confidence and joy of mind did he speak these following words, *Vers.* 9. *Depart from me all ye that work iniquity; for our Lord hath heard the Voice of my weeping.* When he feared *Sauls* anger and fury, how humbly and submissively did he implore Gods aid, saying, *Psal.* 53. 1. *O God save me in your Name, and judg me in your strength;*

Strength; and yet in the same *Psal. Vers. 6.* with all chearfulness and confidence he further adds these words, *Behold God helps me, and is the receiver of my Soul.* Wherefore he that is to pray, let him approach unto God his Father with Faith and Hope; not doubting, but he shall obtain what is needful for him.

There are in this last word of this Divine Prayer many great Treasures; and as it were Seed-plots, containing in them the Considerations, Reflections, and Explications which we have here made upon it. This Hebrew Word *Amen*, was so frequently made use of by our Saviour, that it hath pleased the Holy Ghost, that it should be constantly retained in the Church. Now the meaning of it is (in some sense) this. *Know that your Petitions are heard*: For it has the force of an Answering; signifying, that we have obtained what we demanded of God in Prayer; as likewise his Favour and Mercy in pardoning us. This interpretation of it is approved by the perpetual Custom of the Church of God. For in the Sacrifice of Mass, when our Lords Prayer is pronounced, he that serves, answers only, *But deliver us from Evil*; and does not say *Amen*: But the Priest himself

says

ſays it; who being here an Interpreter between God and Man, anſwers unto the people, *That God has heard their Prayers.* Now this Rite or Cuſtom is not obſerved in other Prayers: For in them the Miniſter that ſerves, or the Clerk anſwers, *Amen*: So that it is only proper to our Lords Prayer: For in other Prayers it ſignifies only a Conſent or Deſire, [that our Petitions may be heard.] But in this it is taken for an Anſwer, importing, that God has granted our Petitions. There are many interpretations of this word *Amen.* The *Septuagint* Interpreters turn it into theſe words, *Let it be done*, or *ſo be it.* Others render it by the word, *Truly*, or *Verily.* *Aquila* into the word *Faithfully.* But it imports not much by which of theſe words it be rendred; ſo that it be taken to ſignifie the Confirmation of the Prieſt, aſſuring the people, that what has been demanded by them is granted. Now that it may juſtly be interpreted thus, the Apoſtle is a Witneſs, 2 *Cor.* 1. 20. in theſe words. *For all the promiſes of God in him are Yea: and therefore alſo by him* Amen, *to God unto our Glory.* Wherefore in all our Prayers by this word we do not only earneſtly, or inſtantly beg, that all may be granted us, which we have

prayed

prayed for; but rather understand that all is granted; and therefore may justly say with the Prophet, *Psal.* 53. 6. *Behold, God helps me; and our Lord is the receiver of my Soul*: For no Man can doubt of Gods being moved with the Name of his Son, and with the Word which his Son himself has most frequently made use of: Since he (as the Apostle assures us, *Heb.* 5. 7.) *is always heard for his reverence*, [or the regard that is had to him,]

Thus of Prayer in general, and the Pater Noster. *And thus far of the first and second Part of this Summary. The other Two Parts concerning the Sacraments and Commandments shall be Printed and Published, as soon as it can conveniently be done.*

F I N I S.

XUM